



Vachanamrut Rahasyarth Pradeepika Tika

Part 1

Acharya Swamishree
Purushottampriyadasji Maharaj

Vachanamrut Rahasyarth Pradeepika Tika

**The eternal philosophy of the Supreme Lord Shree Swaminarayan,
with its elucidation by Jeevanpran Shree Abji Bapashree**



Partharo

Gadhada First Section

**Acharya Swamishree
Purushottampriyadasji Maharaj**

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Swamibapa

Victory to Lord Shree Swaminarayan



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with its elucidation by Jeevanpran Shree Abji Bapashree**

Part 1

Vachanamrut Compiled by:

Sadguru Shree Gopalanand Swami, Sadguru Shree Muktanand Swami,
Sadguru Shree Nityanand Swami, Sadguru Shree Brahmanand Swami,
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In celebration of



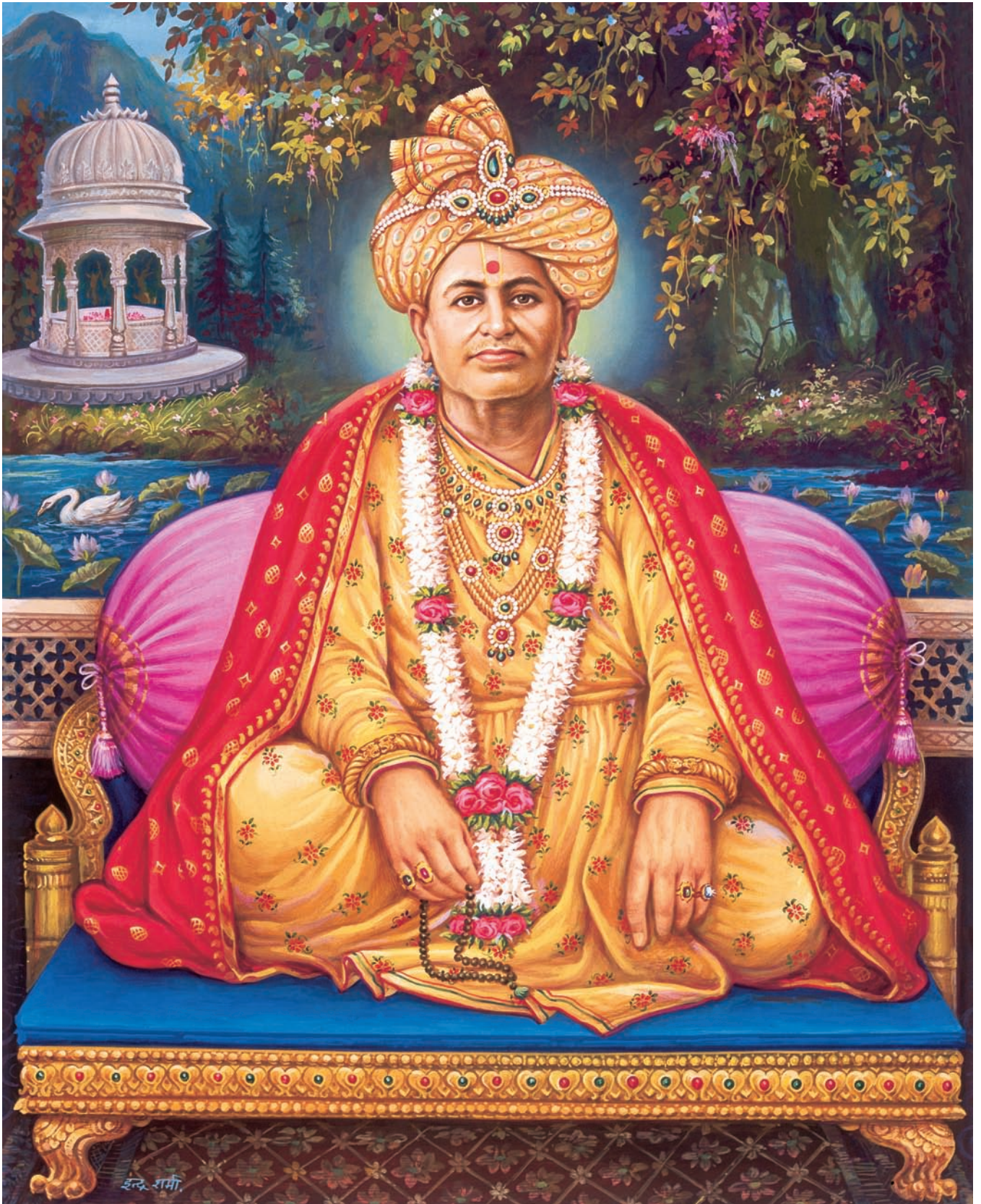
Shree Muktajeevan Swamibapa Shatabdi (Centenary) 1907 - 2007 CE





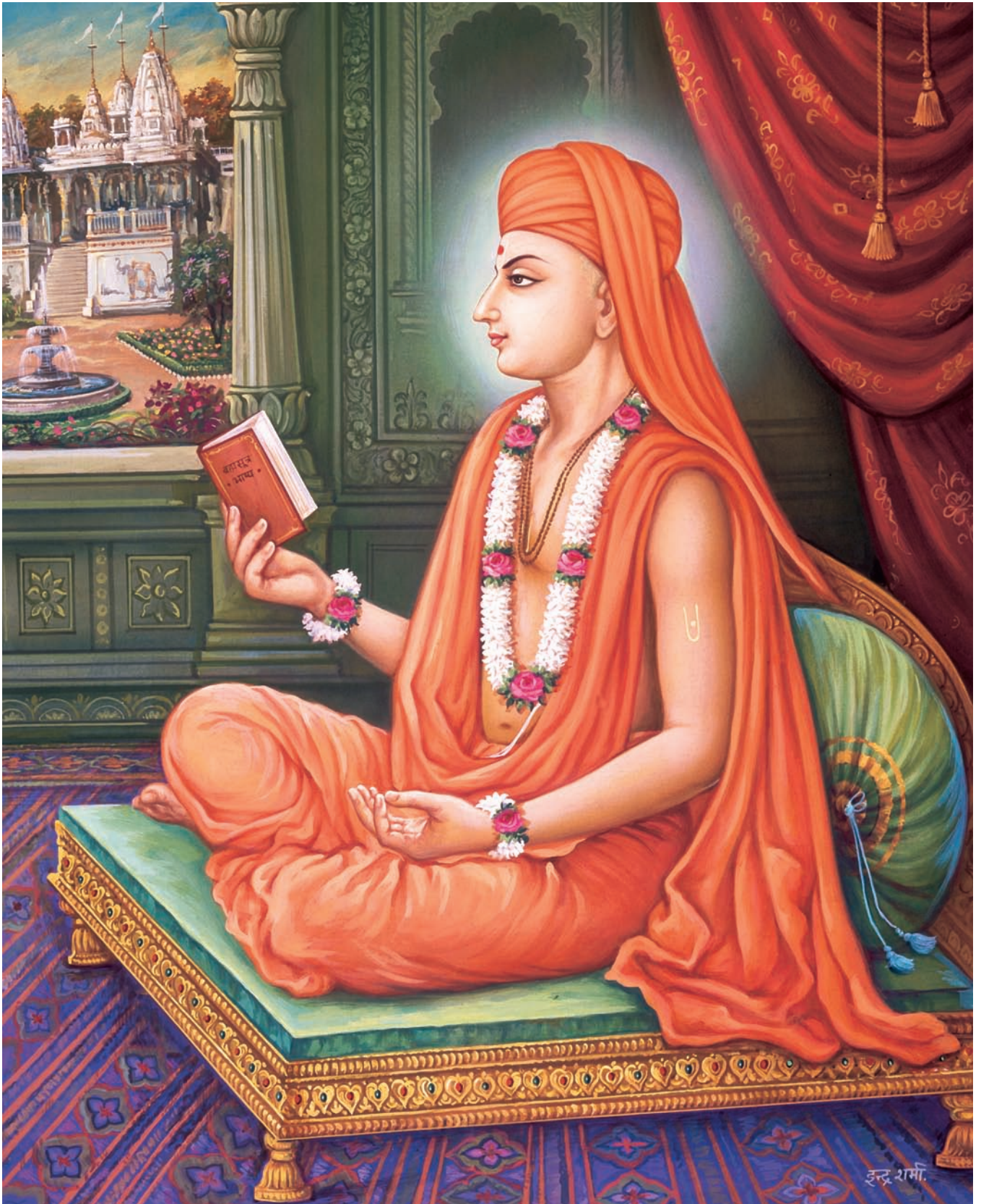
Purna Purushottam Lord Shree Swaminarayan





Jeevanpran Shree Abji Bapashree





Sadguru Shree Gopalanand Swami



Sadguru Shree Muktanand Swami



Sadguru Shree Nityanand Swami

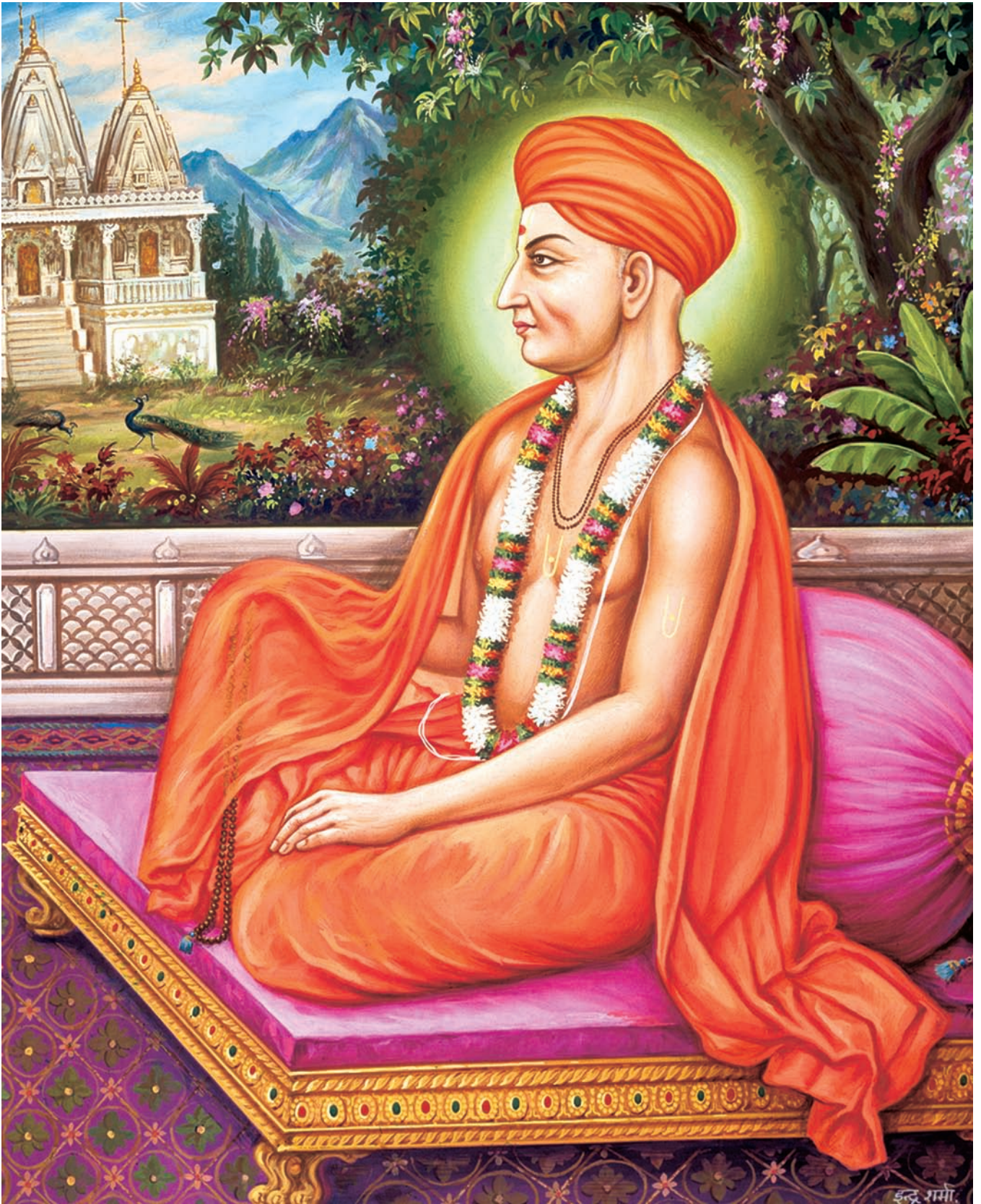


Sadguru Shree Brahmanand Swami



Sadguru Shree Shukanand Swami





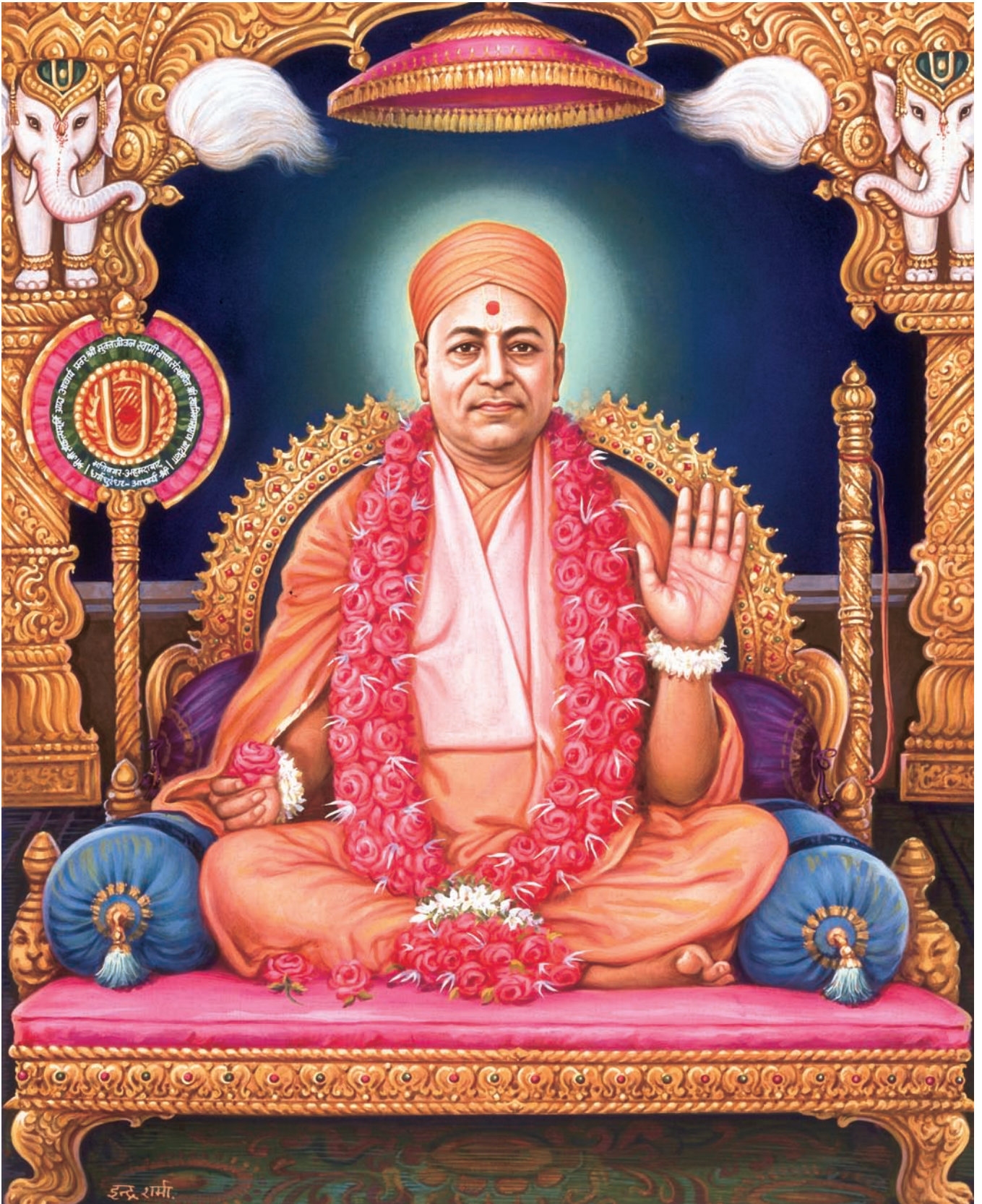
Sadguru Shree Nirgundasji Swami





Sadguru Shree Ishwarcharandasji Swami





Adya Acharya Pravar Jeevanpran Shree Muktajeevan Swamibapa





Acharya Swamishree Purushottampriyadasji Maharaj

Abbreviations Used Throughout the Vachanamrut Rahasyarth Pradeepika Tika

Section	Abbreviation	Number of Chapters
Partharo		
Gadhada First Section	GFS	78
Sarangpur	S	18
Kariyani	K	12
Loya	L	18
Panchala	P	07
Gadhada Middle Section	GMS	67
Vadtal	V	20
Amdavad	Am	08
Ashlali	As	01
Jetalpur	J	05
Gadhada Last Section	GLS	39
Question	Q	
Topic	T	

Introduction to the Vachanamrut



The Unsurpassed Glory of the Vachanamrut Scripture with its Rahasyarth Pradeepika Commentary

From amongst all the scriptures in the world, the Vachanamrut scripture is supreme,
For souls to attain salvation, this is the greatest, the most elite of all the scriptures.

The immensely merciful Bapashree, elucidated the true, concealed meanings
(Rahasyarth Pradeepika) of the Lord,

Sadguru Ishwarcharandas asked the questions and compiled the divine
commentary (Tika).

By referencing the Vachanamrut scripture itself, he (Jeevanpran Bapashree)
provided clarifications to the queries,

By explaining the elite status of uniting with the Murti (Ras-bas), he
(Jeevanpran Bapashree) granted accomplishment to all the souls.

According to the preaching of Shreeji (Lord Swaminarayan) Himself,
the elucidation of the commentary is compiled,

Considering all to be his children, he (Jeevanpran Bapashree)
bestowed this divine nectar to everyone.

He (Jeevanpran Bapashree) endured much suffering to bestow all souls divine bliss,

By benevolently presenting the Lord's Murti, he (Jeevanpran Bapashree)
eliminated the suffering of subsequent births.

The glory of Vachanamrut scripture, together with its
Rahasyarth Pradeepika Tika is such that,

If anyone devoutly recites or listens to this scripture, Shreeji (Lord Swaminarayan)
merges him into His Murti.

Discard any notion of whether the Rahsyarth Pradeepika Tika is verified or not;
realise that these are wholly the words of Shreeji (Lord Swaminarayan),

Dasanudas (the servant of servants - Jeevanpran Swamibapa) proclaims, that then,
you all will be worthy to enjoy the ecstasy of the Lord's Murti.

Jeevanpran Shree Muktajeevan Swamibapa

Shree Harignanamrut Kavya

Introduction to the Vachan-(words)-Amrut-(nectar)

The Hindu Religion

The eternal faith of the almighty, supreme Lord is Hinduism. It has no beginning, nor does it have an end; it is the Sanatan Dharma – the eternal law of God.

Hinduism provides the path of true spirituality, and progression towards God. It describes the ethics and duties for those who aspire for this status. It describes the never-ending cycle of birth, life, death and rebirth; the concept of one's actions resulting in an appropriate reaction; and also, salvation - liberation from the worldly cycle of birth and death.

Hindu Scriptures

The Hindu Scriptures – Shastras, are classified into two broad categories. The Shrutis are the scriptures containing the direct teachings of God, such as the Vedas. The Smrutis comprise of these teachings, as described by eminent sages, *sants* and philosophers.

Originally, these scriptures were passed on verbally from generation to generation. They were mostly in the classical language of Sanskrit and were composed into verses. As time progressed, these ancient texts, including the Vedas, Upanishads, Purans, Maha-bharat and Ramayan, were transcribed and translated into vernacular languages.

These ancient scriptures, both the Shrutis and Smrutis, contain several references of a time in the future when the supreme, almighty Lord of all Lords, would manifest on Earth.

The Brahmand-Puran forecasts that in the theological age of Kali-yug, the son of Dharmadev, Lord Shree Swaminarayan would manifest in Bharat-khand.

The Padma-Puran states that when dishonesty had spread throughout society and the world had become immersed in a mire of sin, Lord Shree Swaminarayan would manifest in order to liberate all.

The Vasudev-Mahatmya states that taking the name Narayan Muni, the supreme Lord will manifest on Earth in the Koshal region, as a Samvedi Brahmin, through Dharmadev and Bhakti.

According to the forecasts of these sacred scriptures, the supreme God, Purna Purushottam Lord Shree Swaminarayan, mercifully manifested on this Earth in 1781 CE.

Whenever any incarnation appears on Earth, there is always a specific purpose leading to that manifestation. For example, when the devout disciple Prahlad was being harassed by his father Hiranya-kashipu, the incarnation Nar-sinh, who was half-man and half-lion, appeared from a pillar and killed Hiranya-kashipu in order to protect his loving disciple. In the same manner, the story of the sage Durvasa cursing Nar-Narayan, which is stated in the Partharo, is cited as being the reason for Nar-Narayan's manifestation. Concurrently, the supreme Lord

Shree Swaminarayan wished to manifest on the Earth to bestow eternal salvation to souls. Consequently, on behalf of Nar-Narayan, Lord Shree Swaminarayan manifested.

The Philosophy of Lord Shree Swaminarayan

The Vishnu-Dharmottar scripture says that when the principles of the elite religion were being destroyed, Lord Shree Swaminarayan would manifest at the home of the Brahmin, Hariprasad, in order to protect the eternal tenets of Hinduism.

Lord Shree Swaminarayan's philosophy is not new or revolutionary – nor is it contrary to the mainstream of Hindu philosophy. In actual fact, the Swaminarayan teachings are the unadulterated, quintessential philosophy of the eternal Hindu faith – Sanatan Dharma.

One of Lord Swaminarayan's purposes for manifesting on the Earth was to protect and rejuvenate the eternal Hindu faith, the religious decree and devotion, which were being manipulated by irreligious and evil entities, sages and priests, to suit their own preferences and ideologies.

Lord Shree Swaminarayan manifested in Northern India and established the Swaminarayan religion. He instilled into people the ideology of high morals, love and compassion for all, irrespective of caste, creed, colour or gender; and by this, He instigated a renaissance throughout society. Due to His enchanting grace, multitudes of people, from all sections of the communities, became devout disciples and started to chant the supreme mantra, the name of the supreme God, 'Swaminarayan', meaning, the 'Master of all Gods'. Lord Shree Swaminarayan was also affectionately referred to by His followers as Shreejimaraj. 'Shree' is the auspicious word signifying honour and reverence. 'Ji' is the term denoting respect. 'Maharaj' is the word used to address great people. Therefore, the name Shreejimaraj denotes the profound respect, reverence, and honour that the disciples have for the supreme Lord Shree Swaminarayan. This is the name of the Lord that is used throughout the Vachanamrut.

In this way, Lord Shree Swaminarayan re-established the long-forsaken principles of the eternal religion on Earth by distilling the essence of the ancient Hindu philosophy. In doing so, Lord Shree Swaminarayan elucidated the true spiritual knowledge and discipline required for someone who genuinely seeks salvation, to follow the path to salvation and achieve spiritual advancement. This is the sublime, divine philosophy that is contained in this auspicious scripture, the Vachanamrut.

In GMS.28, Lord Shree Swaminarayan describes His spiritual discourses. "The discourses that I have given to you are the essence extracted after hearing all the narratives in the world about the attainment of salvation, such as those stated in the Vedas, Shastras and Purans. This is the ultimate essence. This is the essence of all the essences. For all those who have attained salvation in the past, those who will attain it in the future, and those who are currently following the path of salvation, this narrative is like a lifeline."

Therefore, the Vachanamrut scripture is the scripture of classical Hinduism, containing nectar (Amrut), in the form of divine words (Vachan) from the lotus mouth of Lord Shree Swaminarayan; and for that reason, the scripture is called the 'Vachan-Amrut'.

Conception of the Vachanamrut

In Samvat 1876, during the night of Maghsar Sud 4, Lord Shree Swaminarayan was asleep in His own living quarters, at the court of Dada Khachar in Gadhada. All of a sudden, the Lord awoke and heard the sound of melodious devotional songs. He asked His attendants, "Who is singing?" The disciple Devji went to investigate. He returned saying that it was the voice of Shree Brahmanand Swami. The Lord was eager to see for Himself, so He stood up and went to the hall where the *sants* were resting. There, He also saw Shree Muktanand Swami singing eloquently, together with Shree Aadharanand Swami.

Seeing the Lord, all the *sants* stopped singing and bowed down to Him. Lord Shree Swaminarayan gently smiled and went outside, where He presided on a raised platform in the courtyard. The *sants* followed and sat before Him. Lord Shree Swaminarayan said, "Worshipping God by singing religious songs is a form of devotion that is very dear to Me. In addition, I have particular regard for religious debates and discourses." Having said these words, He commenced a discussion and asked questions to the *sants*. Lord Shree Swaminarayan then commanded the *sants* to record His divine words spoken in the assembly.

The assembly held that night was the first discourse that is recorded in this Vachanamrut scripture. From that day onwards, all of the Lord's teachings from His discourses were accurately transcribed. The date, time and place of the assembly; the divine garments that the Lord was adorned in; the direction He was facing; and even who was seated around Him, were recorded. These details appear at the start of every individual Vachanamrut. Such precise details were recorded because the compilers had an appreciation of the Lord's greatness. By providing this information, a reader or listener of these discourses would be able to meditate and experience the atmosphere of that assembly; and truly immerse in the divinity of the Lord's words. Therefore, this Vachanamrut scripture is a historical précis of Lord Shree Swaminarayan's debates and an authentic treatise of His eternal philosophy.

The Vachanamrut Scripture

It is said that Lord Vairat-narayan uttered the Vedas to Brahma, instilling them into his heart. Brahma then retold them to the sages who later wrote them down. Vyasji then divided them into four Hindu scriptures: Ruk Veda, Yajur Veda, Saam Veda and Atharva Veda; and in this manner, the four Vedas were created.

In the same manner, all the narrations, which totalled approximately 1200 individual discourses given by Lord Shree Swaminarayan from Samvat 1876 (1819 CE) to 1886 (1829 CE) were instilled into the hearts of the five eminent scholars:





Sadguru Shree Gopalanand Swami, Shree Muktanand Swami, Shree Nityanand Swami, Shree Brahmanand Swami and Shree Shukanand Swami, who compiled this Vachanamrut scripture.

The Vachanamrut scripture was compiled in the presence of Lord Shree Swaminarayan Himself, unlike the other Hindu scriptures, such as the Vedas or Bhagwad-Gita, which were written many years after the respective incarnations had departed from the Earth. In fact, the 7th Vachanamrut of the Loya section mentions the instance when the Vachanamrut manuscript, containing 114 edited discourses, was brought to Lord Shree Swaminarayan; and He Himself authenticated it.

Furthermore, the Vachanamrut scripture contains the precise words of the Lord as He spoke them; unlike the previous scriptures, in which the particular incarnation's teachings have been retold and interpreted by the sages.

The previous scriptures based their narratives about the nature of the supreme God on inference; the authors themselves had not actually encountered the almighty Lord Shree Swaminarayan. In contrast, this scripture contains the words of God Himself. Only God Himself can truly appreciate the magnitude of His greatness; and only He can narrate His unsurpassed grandeur. These are the great narratives written in this Vachanamrut scripture.

The words of the Vachanamrut are written in exactly the same manner as they were spoken; in the form of questions and answers. Sometimes, to elucidate important issues, the Lord asked the questions and then provided the answers Himself. These are referred to as the

statements of mercy (Krupa-vakya), because these words were spoken by the Lord through His own divine grace. Mostly however, it was the *sants*, disciples, scholars, rulers, and even people from other faiths, from all strata of society, who asked questions to Lord Shree Swaminarayan. The answers that the Lord gave, which are contained in this scripture, are based on His own experience; and consist of profoundly complex theology, elucidation about the religious decree, spiritual knowledge, asceticism and devotion, and also, insights and solutions to various practical issues. Advice about self improvement and vital life skills are contained within the text, such as means to defeat anger, lust, envy, etc., overcoming depression, identifying the true natures of others, and recognising true friends. The concepts that are debated provide theoretical and practical advice, in a very clear manner, using logic, every day analogies and references to the previous scriptures. Complex issues stated in the Bhagwad-Gita, Shreemad-Bhagwat, Vedas, Purans, etc. are clearly elucidated.

This scripture contains 273 Vachanamruts held between Samvat 1876 and Samvat 1886, divided into separate sections, named according to the town in which the discourses were held, i.e. Gadhada, Sarangpur, Kariyani, Loya, Panchala, Vadatal, Amdavad, Ashlali and Jetalpur. The discourses held in Gadhada are further divided into 3 parts, First, Middle, and Last sections. The original text was written in Gujarati, which was the language that the Lord used to convey the discourses.

Compilers

Lord Shree Swaminarayan appointed five of His most senior and learned *sants* to compile the Vachanamrut scripture.



Sadguru Shree Gopalanand Swami was the Lord's most beloved *sant*. When the Lord left this mortal world, He entrusted the helm of the entire Swaminarayan Faith to Sadguru Shree Gopalanand Swami.

Sadguru Shree Gopalanand Swami was a highly proficient scholar and has written numerous scriptures in Sanskrit. He had perfected all the disciplines of the eight-fold Yoga and showed many miraculous feats throughout his lifetime. He is regarded as having as much spiritual prowess as Lord Shree Swaminarayan Himself.



Shree Muktanand Swami was regarded as the 'Mother of the Faith' because of his caring nature and seniority. However sceptical or stonehearted a person may have been, if he listened to Muktanand Swami, his conscience would become pure and he would divert onto the moral path of God. Muktanand Swami was a renowned poet and has written numerous books of religious poetry.



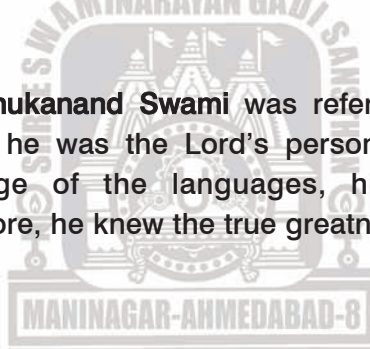
Shree Nityanand Swami had immense scholastic prowess and profound knowledge of all the scriptures. He was unbeatable in theological debates. Lord Shree Swaminarayan Himself acclaimed Nityanand Swami as being the greatest of all the scholars.



Shree Brahmanand Swami was a famous poet before he became a *sant* and had amassed much worldly riches. However, once he met Lord Shree Swaminarayan and developed love for Him, he gave up everything and stopped composing verses for anyone else; he dedicated his life to the Lord. He was truly a poetic genius. He had a joyful character and had an unyielding bond of friendship with the Lord. It is said that Brahmanand Swami knew the Lord like no-one else.



Shree Shukanand Swami was referred to as the Lord's right arm because he was the Lord's personal scribe. He had an in-depth knowledge of the languages, history and organisation; and furthermore, he knew the true greatness of the Lord.



Rahasyarth Pradeepika Tika –

The commentary that elucidates the true connotations of the Vachanamrut

During His great debates, Lord Shree Swaminarayan sometimes spoke as the supreme Lord, whilst at other times He portrayed Himself as an incarnation, or even a disciple. In this manner, He tailored the manner in which He spoke, depending on the circumstances and audience that was seated before Him. This is indicated at the start of each Vachanamrut, where there is a statement, '*paramhansas* and disciples from different regions had assembled before the Lord'. The phrase 'different regions' refers to both geographical locations and theological understandings; meaning, people of differing beliefs and levels of appreciation of the Lord's greatness were present in each assembly. Due to this wide audience, the Lord used to speak in differing manners, depending on who was present.



To clarify the context of the Lord's words and remove any ambiguity, the Lord Himself appeared in the form of **Shree Abji Bapashree** in 1845 CE, and created the Rahasyarth Pradeepika Tika (commentary) to the Vachanamrut scripture. For example, there is a statement that even if a *sant* beats someone five times with shoes each day, he should endure the beatings. However, if a *sant* were to beat someone, it would be considered a breach of his vow of remaining bereft of pride (*nirmaan*). To clarify this apparent contradiction, Shree Abji Bapashree stated that when the *sant* refutes the yearnings of the five senses, the person experiences much distress, as though he was being beaten with shoes. Therefore, refuting the sensualities has been described using the analogy of being beaten with shoes.



Sadguru Shree Gopalanand Swami's spiritual heir was **Sadguru Shree Nirgundasji Swami**. In accordance with the commands of Sadguru Shree Gopalanand Swami, Sadguru Shree Nirgundasji Swami preached the supreme tenets of Lord Shree Swaminarayan. Everyone experienced great delight when they heard his discourses. Bhaguji Parshad, the personal attendant of Lord Shree Swaminarayan, used to say, "When listening to the discourses of Sadguru Shree Nirgundasji Swami, I experience the same divine tranquillity that was sensed when listening to the words of Shreej Maharaj and Sadguru Shree Gopalanand Swami. The respect that the eminent Nand status *sants* commanded is present in Sadguru Shree Nirgundasji Swami. Just as Sadguru Shree Gopalanand Swami was in the place of Shreeji, Sadguru Shree Nirgundasji Swami is in the place of Sadguru Shree Gopalanand Swami."



The spiritual heir of Sadguru Shree Nirgundasji Swami was **Sadguru Shree Ishwarcharandasji Swami**; and it was Sadguru Shree Ishwarcharandasji Swami who asked questions to Shree Abji Bapashree, who answered citing only the Vachanamrut scripture itself for reference. In this manner, no external sources of information have been used in the Tika; and for that reason, the Tika is authenticated by the Lord Himself. In the truest sense, the words of the Tika are just as much the words of Lord Shree Swaminarayan, as the words of the main Vachanamrut text are. Minute details of the Vachanamrut text have been analysed by Sadguru Shree Ishwarcharandasji Swami; and what would otherwise seem to be contradictory statements given by the Lord, have been clarified by Jeevanpran Shree Abji Bapashree.

The need for such a commentary is evident from the words of Shree Shukanand Swami, who was renowned as being Shreej Maharaj's scribe. "I lived with the Lord and wrote down all that He said. I then worked with the eminent Sadgurus and compiled the 273 discourses into the



Vachanamrut scripture. However, it is only when Shree Gopalanand Swami explains those words that I am able to fully understand what Lord Shree Swaminarayan is saying.” Sadguru Shree Gunatitanand Swami used to say, “Oh Gopalanand Swami! It is only through you that one can experience the ecstasy of Shreejimaraj.” Sadguru Shree Gunatitanand Swami, Sadguru Shree Shukanand Swami and many others often expressed in assemblies, “We remained very close to Shreejimaraj and we heard, wrote and compiled the Vachanamruts, but still, we could not fully understand them at that time. That understanding has now been fully gained through our close association with Sadguru Shree Gopalanand Swami. Now, we are able to experience the Vachanamrut’s fresh, rejuvenated ecstasy, immense peace and happiness therein.”

The Lord Himself says in GMS.13, “Issues that are related to God cannot be understood merely from the scriptures by one’s own efforts. Such elucidation is contained within the sacred scriptures, but such issues can only be understood when a *Sat-purush* manifests on the Earth and are heard from him. They cannot be understood from the sacred scriptures with the strength of one’s intelligence alone.” The words of the Vachanamrut are divine and therefore, a divine entity, i.e. the Lord Himself, is needed for mortals to comprehend the true essence of those discourses. That great, divine personality was Jeevanpran Shree Abji Bapashree.

An eminent scholar and philosopher in the Swaminarayan Sampraday was Shree Krishnavallabhacharya of Junagadh, who has written commentaries to 24 of the great



Sanskrit scriptures. Such a skilled and highly regarded literary genius was amazed when he read the Vachanamrut with the Rahasyarth Pradeepika Tika. He confessed that even he could never produce such a magnificent commentary. He further added, “Whoever has answered the questions contained in this Tika is definitely a divine entity who has descended from Akshardham. Moreover, he who has conceived the questions must also have come from the divine abode. Others would not be able to think of such questions. No-one other than the Lord Himself can ask such questions and answer them in this manner.”

Furthermore, Sadguru Shree Ishwarcharandasji Swami annotated the text with a sequential numbering system of the questions and topics, and made an index of the entire text. In this way, he enabled a scholar studying the scripture to precisely locate and reference passages of the scripture.

Without the Rahasyarth Pradeepika Tika, the true connotations of Lord Shree Swaminarayan’s narratives cannot be understood. In the truest sense, the Vachanamrut and the Rahasyarth Pradeepika Tika are not two separate scriptures; together, they provide true enlightenment to Lord Shree Swaminarayan’s supreme, eternal philosophy. The importance of this sacred text is evident in the divine blessings bestowed by Jeevanpran Shree Abji Bapashree:

Whoever seeks salvation and listens to these divine scriptures;
 Recites them with affection; performs *darshan* to them;
 Understands their glory and touches them; will attain great bliss.
 Such immensely benevolent blessings he (Bapashree) mercifully bestowed.

With great exuberance, proclaim the acclamations of Shreeji and Bapa.

Shree Swaminarayan Gadi – the divine heritage of the supreme Lord Shree Swaminarayan

The divine throne (Gadi), upon which Lord Swaminarayan presides in His lustrous abode Akshardham, is Shree Swaminarayan Gadi. This is the supreme and eternal Gadi; and embodies the infinite power, supremacy and sovereignty of Lord Shree Swaminarayan, and represents His divine office.

Having established His supreme divine heritage, Shree Swaminarayan Gadi, Lord Shree Swaminarayan chose Sadguru Shree Gopalanand Swamibapa as His heir and entrusted him with the helm of the entire religion, i.e. the sovereignty of Shree Swaminarayan Gadi.

In this divine lineage of the Lord's spiritual heirs, then came Sadguru Shree Nirgundasji Swami, Sadguru Shree Ishwarcharandasji Swami and Jeevanpran Shree Muktajeevan Swamibapa, who, in 1972 CE, by the express command of Lord Shree Swaminarayan Himself, gave Shree Swaminarayan Gadi a physical embodiment. In 1979 CE, Jeevanpran Shree Muktajeevan Swamibapa enthroned His Divine Holiness Acharya Swamishree Purushottampriyadasji Maharaj as the heir of Shree Swaminarayan Gadi and bestowed the key to eternal salvation to him. Acharya Swamishree Purushottampriyadasji Maharaj is dedicated to continuing in the divine footsteps of Gurudev Jeevanpran Swamibapa, personifying the supreme sovereignty of Lord Shree Swaminarayan.

A comprehensive narrative describing the supreme heritage of Lord Shree Swaminarayan, history of the Faith and divine episodes of Lord Shree Swaminarayan and His spiritual successors is contained in the scripture, Shree Swaminarayan Gadi, translated into English by Acharya Swamishree Purushottampriyadasji Maharaj (2004).



Adya Acharya Pravar Shree Muktajeevan Swamibapa

If it was not for Adya Acharya Pravar Jeevanpran Shree Muktajeevan Swamibapa, the true teachings of Lord Shree Swaminarayan and Jeevanpran Shree Abji Bapashree would have been destroyed. He is undoubtedly the saviour and guardian of Lord Shree Swaminarayan and Jeevanpran Shree Abji Bapashree's eternal principles.

Jeevanpran Shree Muktajeevan Swamibapa was a remarkable, divine personality who revolutionised the entire Swaminarayan Faith. His pioneering endeavours, including extensive humanitarian and charitable work, in addition to religious duties, have since been followed by many. Jeevanpran Swamibapa was the first *sant* of the Swaminarayan Faith to set foot outside of India; thus it was Jeevanpran Swamibapa who commenced the spread of the supreme Swaminarayan tenets around the world. Jeevanpran Shree Muktajeevan Swamibapa dedicated his life to the progression of the Faith in accordance with the decree of Lord Shree Swaminarayan and Jeevanpran Shree Abji Bapashree.

Maninagar Shree Swaminarayan Gadi Sansthan

Jeevanpran Shree Muktajeevan Swamibapa created the centre of Lord Shree Swaminarayan's divine Faith at Shree Swaminarayan Temple Maninagar, Amdavad. By establishing these headquarters, Jeevanpran Shree Muktajeevan Swamibapa has ensured that the true, unadulterated, supreme tenets of Lord Shree Swaminarayan and Jeevanpran Shree Abji Bapashree are preserved forever. These are the tenets that form the foundation of Shree Swaminarayan Gadi Sansthan; and have been preserved and practised by the spiritual ascetic heirs of Lord Shree Swaminarayan - the Acharyas of Shree Swaminarayan Gadi.

Under the auspices of Shree Swaminarayan Gadi Sansthan, various socially beneficial institutions have been established to provide social amenities for those who could not previously afford them. Many different types of charity projects are continually being instigated. In this manner, Shree Swaminarayan Gadi Sansthan is renowned as the Worldwide Centre for Spiritual, Cultural and Social Welfare.



English Translation of the Scripture

His Divine Holiness Acharya Swamishree Purushottampriyadasji Maharaj has created this English translation of the Vachanamrut Rahasyarth Pradeepika Tika scripture, so that those who are not fluent readers of Gujarati can appreciate the principles of Lord Shree Swaminarayan. Just as Jeevanpran Shree Muktajeevan Swamibapa remained alert to ensuring the true tenets of Lord Shree Swaminarayan and Jeevanpran Shree Abji Bapashree are preserved, Acharya Swamishree Purushottampriyadasji Maharaj is committed to propagating the divine theology of the Lord around the world.

Shree Swaminarayan Gadi Sansthan first translated and published the Vachanamrut Rahasyarth Pradeepika Tika scripture in English in 1981 CE during the Bicentenary Celebrations of Lord Shree Swaminarayan's manifestation. This edition has been translated by Acharya Swamishree with input from *sants* and disciples.

This completely revised and newly translated second edition of the sacred scripture, published as a five-part, special box set, has been released in celebration of Shree Muktajeevan Swamibapa Shatabdi (Centenary).

A sincere effort has been made to adhere strictly to the original text upon translation. Concepts and phrases that are common for Gujarati speakers may not be understood by Western readers. However, to maintain accuracy to the original words, such phrases have been used. Furthermore, this is a scripture of deep Hindu philosophy and theology, and therefore, many words contained in the text have no English equivalents. For that reason, the original, Gujarati words have been used. These appear amongst the text in italic. Sometimes, the meanings of those words are explained in the text itself; that explanation may actually be the subject of the discourse. Explanations of all these words are found in the glossary that is contained in Part 5 of this scripture. Certain important words and concepts are also included in brackets after their English equivalents, to familiarise the reader with these terms.

This edition contains several additions to the Gujarati versions. The text has been interspaced with sketches and diagrams that are relevant to the subject matter being discussed. Also, the key episodes and verses mentioned by Shreej Maharaj in the text are referenced to facilitate those who wish to study any such aspect in greater detail. Details about each place where the Lord presided are written at the start of each Section.

It should be noted that the dates referred to in the Vachanamrut refer to the Ashadhi Samvat calendar, in which the New Year starts in the month of Ashadh. This was the calendar used at the time. Now however, the Vikram Samvat calendar is more commonly used, in which, the New Year starts in the month of Kartik. The equivalent Western dates have been included in this English translation.

As a final note about the translation: this scripture contains the divine words of the supreme Lord. Even eminent scholars who study the original Gujarati scripture for an entire lifetime are not able to fully understand the text. Every time that a person reads the Vachanamrut, which is an inexhaustible treasury of the religious decree, spiritual knowledge, asceticism and devotion, he will find something new, which he had never understood before. Such is the divinity of these sacred words. For a reader of such a scripture translated into English, those complexities are augmented. This is indicative of the unsurpassed and unfathomable grandeur of Lord Shree Swaminarayan and His eternal, divine words.

Shree Muktajeevan Swamibapa Shatabdi

The Shatabdi Celebrations commenced in 1997 CE, on Jeevanpran Swamibapa's 90th manifestation day. Since then, by the inspiration of Acharya Swamishree Purushottampriyadasji Maharaj, over 100 magnificent festivals have been celebrated during the final decade of Jeevanpran Swamibapa's Centenary; numerous publications have been produced; and a considerable number of charitable projects have been instigated around the world by Shree Swaminarayan Gadi Sansthan. These are all facets of the magnificent Shree Muktajeevan Swamibapa Shatabdi Festival – 1 to 11 October 2007, on the sacred grounds of Shree Swaminarayan Temple Maninagar, the eternal home of the Supreme Lord Shree Swaminarayan, Jeevanpran Shree Abji Bapashree and Jeevanpran Swamibapa.

Prayer

The Vachanamrut Rahasyarth Pradeepika Tika is the scripture that advocates having faith and sincere dedication in the present, human form of God, Lord Shree Swaminarayan; and faithfully and devotedly resorting to the shelter of this supreme God.

By recognising the true greatness of Lord Shree Swaminarayan, eternal salvation has been attained whilst in this very lifetime. That understanding can only be attained at Shree Swaminarayan Gadi, through the lineage of the Lord's spiritual leaders.

By creating this sublime scripture, Acharya Swamishree Purushottampriyadasji Maharaj has provided a means by which someone who genuinely seeks the ecstasy of the Lord, can gain this understanding and attain the greatest status; and please the almighty Lord Shree Swaminarayan in doing so.

We humbly pray to Lord Shree Swaminarayan, Jeevanpran Shree Abji Bapashree, Jeevanpran Shree Muktajeevan Swamibapa and His Divine Holiness Acharya Swamishree Purushottampriyadasji Maharaj, that we are given the strength and wisdom to remain dedicated and adherent to the commands of the merciful Lord Swaminarayanbapa Swamibapa, understand His greatness and forever abide by His will. May we understand the glory of the Lord and continue to serve the *Satsang* in whichever small manner we can. Dear Lord, You have taught us that Shree Swaminarayan Gadi is our home. Give us the strength

so that for all eternity, we remain at the supreme shelter of Shree Swaminarayan Gadi; at Your divine lotus feet; forever pleasing You.

नित्यं त्वद्वपुरीक्षणे मम दृशौ स्यातां च सङ्कीर्तने
वाणी ते यशसां कथाश्रुतिपरौ कर्णौ मनश्च स्मृतौ ।
सेवायां तव ते सतां च निरतौ हस्तौ त्वदीयस्य मे
याचे त्वामिति सन्ततं कृतनतिस्तदेहि मे श्रीहरे ॥

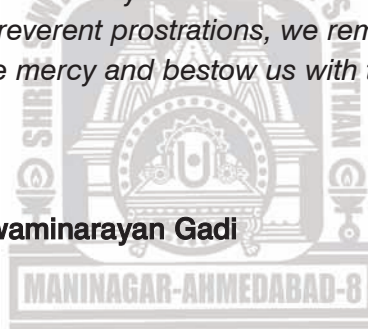
Oh Lord, Shree Swaminarayanbapa Swamibapa and Acharya Swamishree!

*May our vision forever focus on visualising Your divine Murti;
May our words eternally remain singing Your sacred glory;
May our ears incessantly continue listening to Your holy discourses;
May our mind relentlessly stay contemplating about You.*

*We, Your humble children;
May our hands eternally remain attentive to serving You.
Oh gracious Lord! With reverent prostrations, we remain asking this from You.
Have mercy and bestow us with these*

Jay Shree Swaminarayan

Sants and disciples of Shree Swaminarayan Gadi





Recognising the superlative virtues of Jeevanpran Shree Muktajeevan Swamibapa, the great scholars of Kashi gave him the honorary title 'Sanatan-dharma-samrat', meaning 'Emperor of the Eternal, Religious Philosophy'.

Shree Muktajeevan Swamibapa was a renowned scholar; He was fluent in Sanskrit, Gujarati, Hindi and English. During his speeches, he would often use all these languages to engage the interest of the entire audience; and in this manner, explain complex theology and philosophy in a lucid manner.

It was Shree Muktajeevan Swamibapa's wish that the unsurpassed philosophy of the supreme Lord Swaminarayan, which is contained in the Vachanamrut Rahasyarth Pradeepika Tika, should be translated into English, so that sincere aspirants of eternal salvation can assimilate the grandeur of the merciful Lord and attain His divine, everlasting bliss.

On the auspicious occasion of Shree Muktajeevan Swamibapa's Shatabdi (Centenary), I dedicate this English translation of the Vachanamrut Rahasyarth Pradeepika Tika at the lotus feet of our beloved Gurudev, Adya Acharya-pravar Jeevanpran Shree Muktajeevan Swamibapa.

સ્વામી. પુરુષોત્તમપ્રિયદાસજી

Swami Purushottampriyadasji
Acharya of Shree Swaminarayan Gadi



The eternal, divine teachings of the supreme Lord Shree Swaminarayan and Jeevanpran Shree Abji Bapashree can only be understood correctly through His divine heritage of eminent spiritual teachers, Sadguru Shree Gopalanand Swami, Sadguru Shree Nirgundasji Swami, Sadguru Shree Ishwarcharandasji Swami, Adya Acharya Pravar Shree Muktajeevan Swamibapa and His Divine Holiness Acharya Swamishree Purushottampriyadasji Maharaj.

Lord Shree Swaminarayan Himself has stated that the philosophy of the Lord is unattainable by one's own endeavour or through the scriptures alone. Only those who are eminent themselves have the ability to describe the eminence of the Lord.

By creating this English translation of the Vachanamrut Rahasyarth Pradeepika Tika scripture, His Divine Holiness Acharya Swamishree Purushottampriyadasji Maharaj has provided the means through which to understand the teachings of Lord Shree Swaminarayan and attain His intimacy, for those who are not fluent readers of Gujarati. This is Acharya Swamishree's immeasurably great service to all humanity.

We humbly pray to Acharya Swamishree to continually shower us with his divine mercy, benevolence and spiritual strength, to live at Shree Swaminarayan Gadi, in the manner that pleases the Lord, so that we are worthy of attaining the Murti of the supreme Lord Shree Swaminarayan and forever remain in His service.

Sants and disciples of Shree Swaminarayan Gadi

His Divine Holiness Acharya Swamishree Purushottampriyadasji Maharaj Creator of this English translation of the Vachanamrut Rahasyarth Pradeepika Tika

His Divine Holiness Acharya Swamishree Purushottampriyadasji Maharaj manifested in Samvat 1998, Adhik Jeth Sud 13, Thursday 28 May 1942, in Bharasar - Kutch, India. Jeevanpran Shree Muktajeevan Swamibapa gave him the name, Hirji.



From childhood, Acharya Swamishree remained devoted to serving the Satsang and pleasing Jeevanpran Swamibapa. When Acharya Swamishree was only a few months old, he was taken to Jeevanpran Swamibapa who was presiding at Chhatra, Vrushpur at that time. Seeing him, Jeevanpran Swamibapa uttered the following words about Acharya Swamishree. “He is mine and will always be mine! You will not be able to understand my words now, but at the right time, everyone will understand what I am saying.” Such was the profound mutual love that Jeevanpran Swamibapa and Acharya Swamishree had for each other, even from those early years.

At the age of 11, Acharya Swamishree went to live in the boarding school in Maninagar in order to continue his education and serve Jeevanpran Swamibapa and the temple in whatever way that he could. One day, Jeevanpran Swamibapa said to him, “It is my wish that you become a sant.” Immediately Acharya Swamishree replied, “Bapa, I am ready.”



In Samvat 2018 Fagan Sud 15, Sunday, 21 March 1962, Jeevanpran Shree Muktajeevan Swamibapa initiated Acharya Swamishree as a sant and named him, Swami Purushottampriyadasji. Jeevanpran Swamibapa said, “This sant will personify the great virtues of renouncement, asceticism, spiritual knowledge and devotion. He will explain the supreme philosophy all around the world. His faith and dedication to me will become an example for all those who want to lead a disciplined, spiritual and moral life.”

From his early years as a sant, Jeevanpran Swamibapa kept Acharya Swamishree in his personal service and in 1965, Jeevanpran Swamibapa officially took Acharya Swamishree to be his personal secretary and entrusted him with all the administrative responsibilities of the Satsang.

In Samvat 2035, Fagan Sud 2, Wednesday 28 February 1979, Jeevanpran Swamibapa appointed Acharya Swamishree Purushottampriyadasji Maharaj to be his heir and subsequent Acharya of Shree Swaminarayan Gadi. Jeevanpran Swamibapa announced, “I handover the helm of the Karan Satsang - Shree Swaminarayan Gadi to Shree Purushottampriyadasji Swami. In every respect, Lord Swaminarayan, Jeevanpran Bapashree and I, will work through him, and will always remain with him.”



Due to Acharya Swamishree's relentless efforts, the supreme principles and benevolent practices taught by Lord Shree Swaminarayan and Jeevanpran Shree Abji Bapashree, which were preserved and propagated throughout the world by Jeevanpran Swamibapa, are flourishing with each day at Shree Swaminarayan Gadi.



Acharya Swamishree:

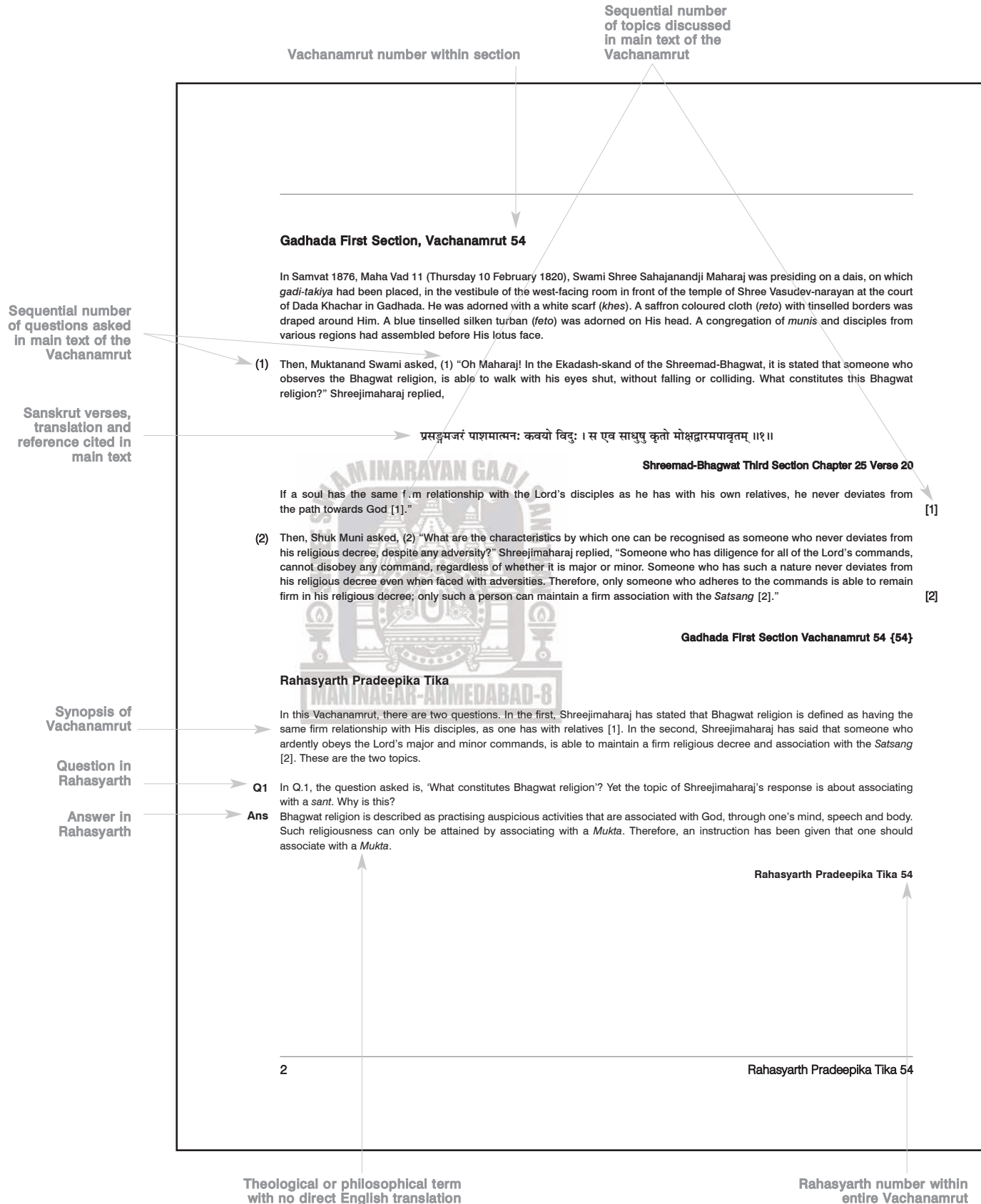
- Is a renowned social reformer and absolute pacifist promoting world peace, tolerance and understanding of all faiths and nations.
- Arranges the distribution of clothes and food for the poor and needy in society.
- Instigates campaigns, to offer free medical assistance, distribute vital medicines, and provide assistance in educating the poor and disadvantaged.
- Encourages his disciples to donate blood and enrol on organ donor schemes.
- During times of drought, famine and earthquake, has visited the afflicted regions and assisted in saving the lives of thousands through providing a multitude of aid.
- Has provided spiritual enlightenment and character reformation to thousands of people, both young and old and of all castes, creeds and races.
- Has established many social, educational, health, cultural and spiritual centres.
- Encourages water conservation and initiates projects to construct reservoirs.



Acharya Swamishree exemplified his absolute devotion to Jeevanpran Swamibapa by inspiring the creation of Shree Muktajeevan Swamibapa Smruti Mandir (Memorial Temple) in Ghodasar, Ahmedabad, India - at the exact site of Jeevanpran Swamibapa's cremation ceremony. This magnificent marble Temple contains unique architecture, art and sculpture, all indicating Jeevanpran Swamibapa's service to society.

In this manner, His Divine Holiness Acharya Swamishree, has magnificently led Shree Swaminarayan Gadi Sansthan, the worldwide centre for spiritual, cultural and social welfare, into the 21st Century.

A further biography of Acharya Swamishree is contained in the introduction chapter of the scripture, Shree Swaminarayan Gadi, translated into English by Acharya Swamishree Purushottampriyadasji Maharaj (2004).



Title of Vachanamrut

Gadhada First Section, Vachanamrut 54



Image relating to
topic in Vachanamrut

"When I left My home at an early age, I did not like keeping excess articles with Me. I liked to stay in forests. I had no fear of snakes, lions, elephants or other wild animals." Lord Shree Swaminarayan, Vachanamrut Gadhada Middle Section 55

Caption for image

श्रीरुद्राय नमो नमः ॥ श्रीगोत्रं जानेदं
 होलाविते ॥ श्रीगोत्रं लोकनामधेयनेविषे
 कोटिकोटिसर्वचंद्रनेत्रमिति सरपुष्प
 छेनेचिरानंदरूपछेनेत्रनेत्रनेत्रस्यपुरक
 अनंततन्त्रपारकदेछेब्रह्मकदेछेचिदान
 श्रीरुद्रं भगवान् जेतं महाय विराजमान
 रुद्रदेवकदेछेनारायणकदेछेपरमात्मा
 परमेश्वरकदेछेविष्णुकदेछेनेत्रनेत्र
 परछेसर्वतत्त्वसर्वकताछेसर्वनान्त्रत
 राछेस्वतंत्रछेनेत्रस्यरूपरावाजेनेत्रनेत्र
 छेनेनेत्रनेत्रकोटिब्रह्मांडनिजेउत्पत्ति
 छेनेचिरानंदरूपछेनेत्रनेत्रनेत्रस्यपुरक
 अनंततन्त्रपारकदेछेब्रह्मकदेछेचिदान
 श्रीरुद्रं भगवान् जेतं महाय विराजमान
 रुद्रदेवकदेछेनारायणकदेछेपरमात्मा
 परमेश्वरकदेछेविष्णुकदेछेनेत्रनेत्र
 परछेसर्वतत्त्वसर्वकताछेसर्वनान्त्रत
 राछेस्वतंत्रछेनेत्रस्यरूपरावाजेनेत्रनेत्र
 छेनेनेत्रनेत्रकोटिब्रह्मांडनिजेउत्पत्ति

Partharo
Preface to the
Vachanamrut

Partharo - Preface to the Vachanamrut

पातुं धर्ममधर्ममुखनयितुं श्रीभक्तिधर्माङ्गतो जातायोत्तरकोशलेषु दयया सर्वेश्वरेशाय च ।

तृप्तिं वाक्यसुधारसैर्विदधते नैजैर्निजानां मुहुस्तस्मै श्रीहरये नमोऽस्तु सहजानन्दाय सद्गुणिने ॥१॥

In order to protect the true religious decree (sad-dharma) and eradicate irreligion (adharma), the Lord (Ishwar) of His Anadi-muktas, who are the Lords of Akshar and all the other incarnations (Ishwars), mercifully manifested through Shree Dharmadev and Bhaktimata, in the northern Koshal region. This unsurpassed Varni continually bestowed nectar, in the form of His narratives, to His disciples in order to ensure that they remain contented. Reverential prostrations to this Shree Hari, Sahajanand Swami [1].

ज्ञानेन धर्मेण युतां विरक्त्या माहात्म्यबोधेन च यो निजस्य ।

प्रवर्तयामास भुवि स्वभक्तिं स श्रीहरिर्नोऽस्तु मतिप्रदाता ॥२॥

He propounded devotion to Him on the Earth, together with spiritual knowledge (gnan); the religious decree (dharma); asceticism (vairagya) and teachings about His greatness. May this Shree Hari bestow us with intelligence [2].

अज्ञानसंज्ञं गहनान्धकारं निजाश्रितस्वान्तगुहागतं यः ।

अपाहरज्ज्ञानदिवाकरः श्रीधर्माङ्गजन्मा जयति प्रभुः सः ॥३॥

He has dispelled the internal cavern of profound darkness that exists in the form of ignorance, from within His disciples, with the Sun in the form of spiritual knowledge. May that Lord, the son of Dharmadev, remain victorious [3].

प्रोक्तानि यानीह वचोमृतानि श्रीस्वामिना तेन निजाश्रितेभ्यः ।

तेषां लिखामः कतिचित्तदीय तुष्ट्यै यथाबुद्धि यथाश्रुतं च ॥४॥

In order to please Him, we have compiled many of the Vachanamrut (words of divine nectar) that Shree Swami [Lord Swaminarayan] narrated to His disciples in this scripture, in accordance with our intellect and according to what we heard [4].

तत्रादौ श्रीहरेस्तस्य जन्मादि चरितं शुभम् ।

कथयामः समासेन तदीयानन्ददायकम् ॥५॥

First, we will succinctly describe the blissful, auspicious episodes of Shree Hari, such as His manifestation [5].

The Akshardham of God exists at the centre of Golok. It is as lustrous as millions and millions of suns, moons and fires. It is divine and extremely white (*shwet*). It is the embodiment of truth, consciousness and bliss (*sat-chit-anand*) and it is described as Brahm-pur, Amrut-dham, the highest status (*param-pad*), endless (*anant*), boundless (*apar*), Brahm and Chidakash [1]. [1]

Lord Shree Krishna eternally presides within that Akshardham. He is the Lord who is called Purushottam, Vasudev, Narayan, Param-aatma, Brahm, Par-brahm, Ishwar, Parameshwar, and Vishnu. He is superior to the perishable (*Kshar*) and imperishable (*Akshar*) entities. He is all-knowing (*sarva-gna*); the doer of everything (*sarva-karta*); the controller (*niyanta*) of all; and omniscient (*antaryami*) about all. He is the cause (*karan*) of all causes, beyond the attributes of Maya (*nirgun*), self-illuminating (*swa-prakash*) and independent (*swatantra*). He is worthy of being worshipped by the infinitely many *Brahm-roop Muktas*. His episodes comprise of performing the creation, sustenance and devastation of the infinitely many cosmoses. He is the inspirator of the likes of Prakruti-Purush, Kaal, Pradhan-Purush and Mahat-tattva, who are personifications of His own power. He is the emperor of infinitely many cosmoses. His *Murti* is forever-young. His appearance is equivalent to the beauty of millions and millions of Kandarp (deity of love). His complexion is dark like new clouds. He is adorned with many different kinds of valuable, divine clothing and jewellery. He has adorned fish-shaped ornaments (*kundal*) on his ears and a crown (*mugat*) on his head that is encrusted with many different types of gems. His eyes are elegant like the petals of a lotus during the autumn season. Delicately fragranced sandalwood paste (*chandan*) has been applied over his *Murti*. He plays melodious tunes on his flute. Radhikaji and Laxmiji have performed adoration to him. He is served by the personifications of his weapons, such as the Sudarshan, and the innumerable attendants, such as Nand, Sunand and Shreedama. His *Murti* is lustrous, equivalent to the light of millions and millions of suns and moons. He possesses infinitely many auspicious virtues that are. His lotus feet have been served by the prowess (*aishwarya*) such as religious decree, spiritual knowledge, *asceticism*, and the divine accomplishments (*siddhis*) such as Anima. The personifications of the four Vedas have eulogised him. He sustains the four forms of Vishnu (*Chatur-vyuh*), such as Vasudev; the twenty-four forms, such as Keshav; and the incarnations, such as Varah.

Assuming the guise of the sage Shree Nar-Narayan, this Lord Shree Krishna Purushottam manifested through Dharmadev and Murti [Bhaktimata], with all His prowess, in order to establish the Ekantik religion on the Earth. Then, Shree Nar-Narayan left the *ashram* of Dharma and went to Badrik-ashram in order to perform austerities for the salvation of the humans on the Earth. Shree Nar-Narayan is eternal (*sanatan*). He is the master (*Swami*) of the abodes. His body is so emaciated that His arteries are externally visible. He is so lustrous that even the deities experience pain when visualising Him; His appearance is like that of a sage (*muni*). He is extremely generous and grants bliss to all the people of Bharat-khand. Shree Nar-Narayan is immensely merciful, and having performed extremely severe austerities in Badrik-ashram, He then bestowed all the fruits of those austerities to the people of Bharat-khand.

The very same Shree Nar-Narayan who sustains the entire universe, reappeared amongst the Yadu and Kuru clans during the period adjoining Dwapar-yug and Kali-yug, to relieve the

Earth from its burden. Narayan manifested in Mathura through Vasudev and Devaki; and Nar appeared amongst the Kuru clan. These two brothers relieved the earth from its burden and granted bliss to the disciples by fulfilling their wishes.

Again, that very same Nar-Narayan reappeared in the Koshal region to protect His *Ekantik* disciples such as Dharma and Bhakti, and the sages such as Marichi; to impart ecstasy to them; for the salvation of innumerable souls; and to eradicate irreligion [2].

We shall now succinctly narrate how the sage Narayan manifested. Once, Marichi and the other sages went to Badrik-ashram for the *darshan* of Lord Nar-Narayan. When Dharmadev heard about their arrival, he and his wife, Murti, also went for Shree Nar-Narayan's *darshan*.

Dharmadev arrived at the assembly of sages and paid his due respects to the sage Shree - narayan who was seated with Uddhavji. After being permitted by Shree Nar-Narayan, Dharmadev sat amongst the assembly. Previously, Marichi and the other sages had informed the sage Shree Nar-Narayan about the situation in Bharat-khand. Dharmadev was listening attentively about Bharat-khand's situation, which was being conveyed from the lotus mouth of the sage Shree Nar-Narayan. The sages and Uddhav were also listening to the narrative with utmost attention.

Just then, the sage Durvasa from Mount Kailas arrived for the *darshan* of the sage Shree Nar-Narayan. However, no-one honoured him. Consequently, the sage Durvasa cursed Dharma and all the others, "You have all insulted me and therefore, you will be born as humans in Bharat-khand, where you will endure suffering of insults and torment from the demons (*asurs*)". Having heard the curse, Dharmadev calmed him by politely explaining what had happened. The sage Durvasa said, "You were all pre-occupied with listening to the narration of the sage Shree Narayan, and so you did not see me and no-one welcomed me. I did not know this and consequently I cursed you. My curse cannot be retracted. However, I will supplement the curse with a favour. Oh Dharmadev! You and your wife *Murti*, will assume human bodies within the Brahmin caste and there, the sage Shree Nar-Narayan will become your son. He will relieve you and these sages from my curse, and will protect you all from the torments of the demons." Having said this, the sage Durvasa returned to Mount Kailas.

The sage Shree Narayan then said to Dharma and the others, "Through no fault of your own, you have been subjected to that curse. I am competent to eradicate that curse if I wish. You can be relieved of it. However, at the present time, due to the influence of Kali-yug, the power of irreligion and the demons has increased immensely. According to my will, the curse has occurred in order to destroy these and so I have accepted it. Therefore, Oh Dharmdev! I will become your son and by taking the name Hari-krishna, I will destroy the demons, eradicate irreligion and protect you all. I will establish the *Ekantik* religion upon the earth. Therefore, you need not worry at all. Assume human forms on the Earth." Having heard these words, they all bowed down to the sage [3]. Shree Narayan, Dharma and the others then left to assume human bodies on the Earth [3].

We shall now narrate the manifestation of Dharma and Murti. In the Koshal region, there is a city called Itar. The Samvedi Sarvariya Brahmin, Bal Sharma Pande lived there. Through him and his wife Bhagyavati, Dharmadev manifested just after midday in Samvat 1796, Kartik Sud 11 (Wednesday 11 November 1739). His father performed the appropriate religious rites of the baby's birth, and on his twelfth, he was given the name Dev Sharma. In the same Koshal region, in a village called Chhapaiya, there lived the Brahmin, Travadi Krishna Sharma. Through him and his wife Bhavani, Murti manifested during the evening in Samvat 1798, Kartik Sud 15 (Wednesday 22 November 1741). As she grew day by day, she performed more and more devotion (*bhakti*) to Lord Shree Krishna. Consequently, she started to be known as Bhakti.

Krishna Sharma arranged for his daughter, Bhakti, to marry Dev Sharma, the physical embodiment of the religious decree (*dharma*), according to the appropriate religious rituals. He kept his son-in-law at his home in Chhapaiya. Dev Sharma and his wife lived in accordance with the rules of *gruhashth-ashram* and were devoted to Lord Shree Krishna. Dev Sharma abided very firmly to the religious decree. Seeing this, all the people started to call him by the name, Dharma.

Dharma and Bhakti were harassed immensely by the demons. In order to evade the torment, Dharma and Bhakti went to Vrindavan, where they joined Marichi and the other sages and worshipped Lord Shree Krishna. God became pleased by this and gave *darshan* to them, in the same form that He eternally presides in His Akshardham. He said, "Oh Dharma and Bhakti! The demons that I had killed during My previous incarnation, Krishna, are now tormenting you. They have a lot of enmity towards Me. They have recognised you to be Mine and therefore they harass you. In order to destroy them, I will manifest through you, in the form of the sage Narayan. I will be known by the name, Hari-krishna. I will protect you and the sages from the harassment of the demons. I too have been cursed with you, by Durvasa and so I will free you from that curse. I will eradicate the demons and irreligion, and establish the Ekantik religion on the Earth." After saying this, Lord Shree Krishna disappeared. Dharma and Bhakti became extremely pleased and returned to their village, where they continued to perform devotion to Lord Shree Krishna. As Dharma had attained the blessings of God, all the people began to call him by the name Hari-prasad [blessed by God] [4].

[4]

Subsequently, Shree Nar-Narayan, who is the treasure of compassion (*karuna-nidhi*), and who is God, i.e. the all powerful, willed to assume a human form on the earth for the salvation of souls. Of His own volition, He presided within the lotus heart of Dharma. After several months, Narayan Muni, who is Purushottam, manifested through Hari-prasadji and Bhakti in Samvat 1837, Chaitra Sud 9 (Monday 2 April 1781), just after 10.00 p.m.

At that time, a magnificent celebration took place at Hari-prasadji's home. The deities, such as Indra, hailed cries of victory, sounded drums and showered flowers; whilst the celestial maidens (*apsaras*) started dancing. The celestial musicians (*Gandharvs*) started singing, and the *munis* granted blessings. The minds of the deities and *sadhus* became filled with

unsurpassed delight, whilst the minds of demons immediately experienced misery. The women living in the village sang auspicious songs to bless Hari, who had appeared in the form of a baby. At that time, a gentle, fragrant and cool breeze began to blow. The sky that was filled with bright stars, became extremely clear. Due to the manifestation of Shree Hari, the village of Chhapaiya became equivalent to Akshardham. Then, Hari-prasadji had a Brahmin perform his son's birth rite ceremony, in accordance with convention. He then gave various articles in alms to the Brahmin.

Purna Purushottam Lord Shree Swaminarayan gives *darshan* to mother Bhakti and then assumes the guise of a beautiful baby. In this manner, the supreme Lord manifested upon this Earth for the spiritual salvation of infinite many souls



On the 6th day of the birth, Kotara and the others who torment children came to kill the Lord, who was in the form of a child. However, merely by the Lord's gaze, they started to burn and fled.

One of the reputed Immortals (Chiranjivis), Sage Markandeya performs the naming ceremony of the Lord (Samvat 1837 Ashadh Vad 7, Thursday 12 July 1781)

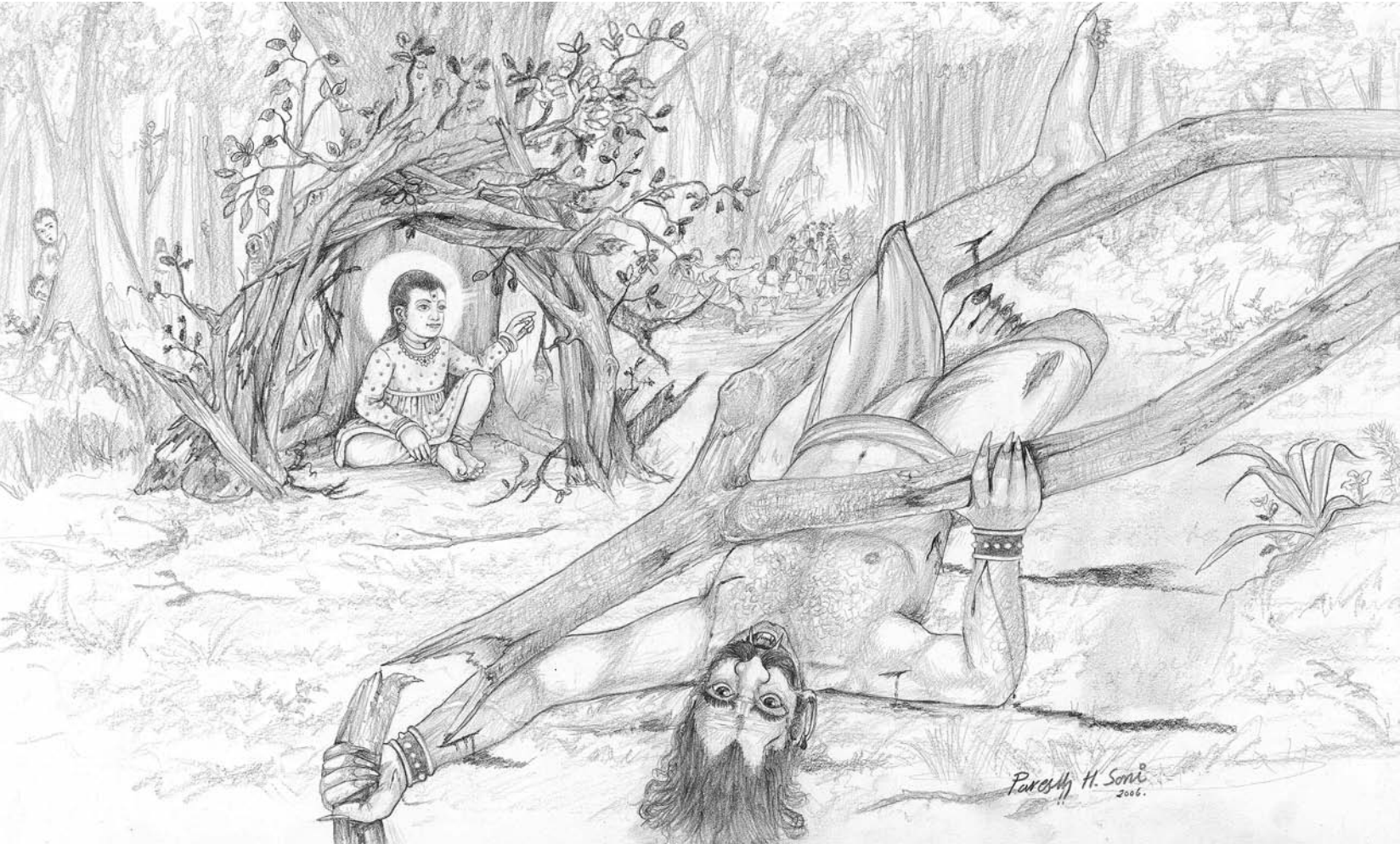


When the Lord was three and a quarter months old, the sage Markandeya in the form of a Brahmin, came to Hari-prasadji's home. Hari-prasadji paid him befitting respect and welcomed the sage. Knowing him to be an astrologer, he requested the sage, "Perform the naming ceremony of our son." The sage became pleased and commenced the naming ceremony. He said, "Oh Hari-prasadji! Your son will eliminate all your troubles. He will also eliminate all the anxieties of those who take His shelter. He is born under the sign of Cancer; therefore, He will be known as Hari. Your son's body has a dark complexion, and He will attract the minds of those who are His disciples towards His *Murti*, and He is born in the month of Chaitra. He will therefore become famous by the name, Krishna. Although these two names are separate, they will be combined, and He will also be known by the third name, Hari-krishna. Your son will become like Shivji because He possesses the five virtues; renouncement (*tyag*), spiritual knowledge, austerity (*tap*), religious decree and Yoga. Therefore, He will be known to the world by the name Nilkanth. Your son has the mark of a lotus in His hand, and the marks of the Vajra (the weapon of the deity, Indra), Oordhva-rekha and lotus on His feet. Therefore, your son will be the controller of millions of people. Your son will possess innumerable characteristics that are for the betterment of souls. He will protect you from all your miseries." Having

said these words, he stopped. Hari-prasadji gave him lots of donations, including new, expensive clothing and jewellery. The sage remained there for one day and then left to embark on a pilgrimage to Prayag. Hari-prasadji and Bhakti-mata became extremely pleased to hear the virtues of their son.

Just as a new moon waxes, Shree Hari gradually grew up to perform many different types of childhood episodes that brought immense delight to the hearts of His parents and His relatives. When He was five months old, Hari-prasadji sat his son on the ground for the first time. His ears were pierced during His seventh month; and in the same month, He learnt to take solid foods. When He commenced His third year, the Chawl-sanskar ceremony, i.e. when the hair is removed for the first time after birth, was performed. On that very day, the deceitful demon Kalidatt came to kill the Lord. With His gaze, the Lord sent the demon into a frenzy, which caused him to thrash again and again against trees and eventually he died.

On the day that the Lord's Chawl-sanskar ceremony was performed (Samvat 1839 Jeth Vad 5, Monday 19 June 1783), the demon Kalidatt comes to kill the baby Lord Shree Ghanshyam, but instead, is defeated by the Lord's unsurpassed prowess



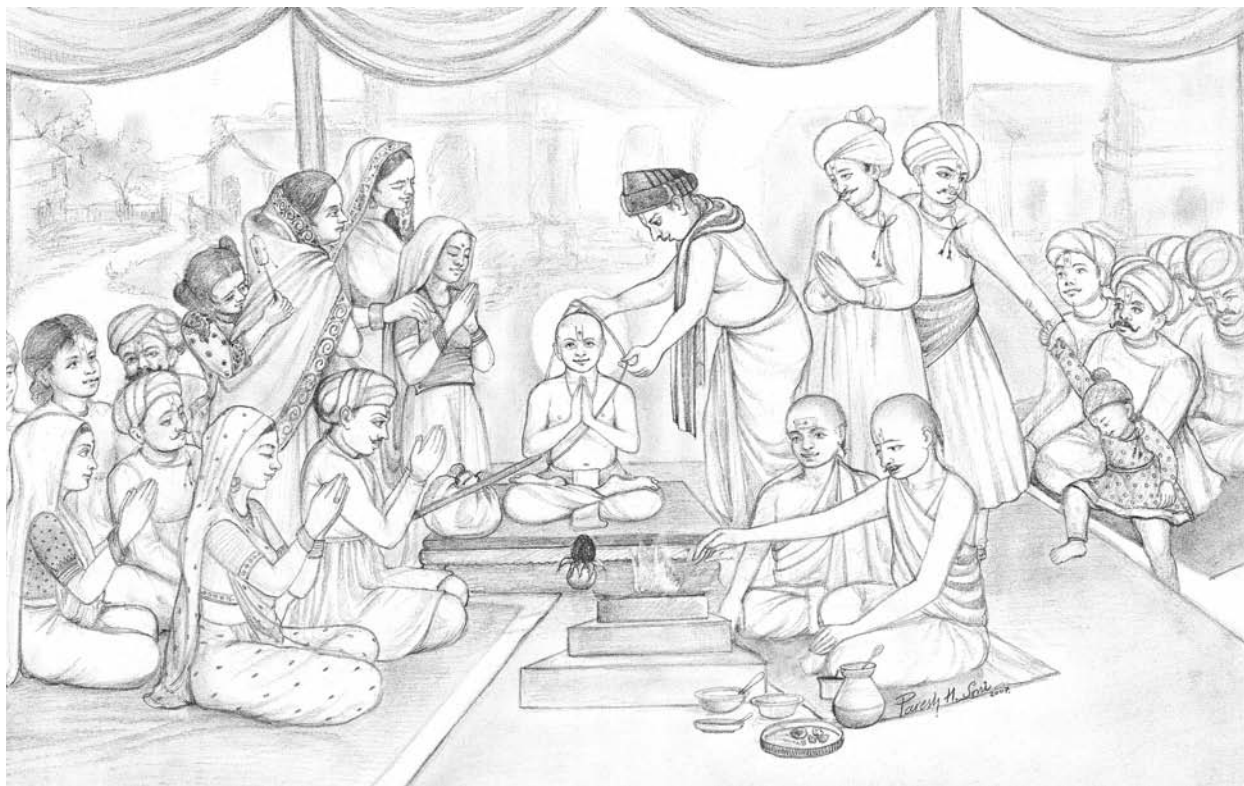


The Lord commences His education (Samvat 1842 Chaitra Sud 2, Friday 31 March 1786). Taught by His father, Dharmadev, the all-knowing Lord easily grasps the knowledge of the scriptures

After this event, Hari-prasadji relocated from the village of Chhapaiya due to the harassment of the demons, and settled with his family in the city of Ayodhya. When his son entered His fifth year, Hari-prasadji started teaching the alphabet to Him.

During his son's eighth year, he amassed lots of fine, expensive articles and celebrated his son's Yagnopavit ceremony.

The Lord's Yagnopavit ceremony is performed (Samvat 1845 Fagan Sud 10, Tuesday 5 February 1789) by father, Dharmadev



Having received the Yagnopavit from His father, Shree Hari adopted the vows of an absolute celibate (*naishtik brahmchari*) and began studying the Vedas. From His father, He listened to and learned the Vedas, Purans, Itihas (Mahabharat) and the Dharma-shastra, and perfectly understood the quintessence of all those scriptures. From amongst those scriptures, He identified four sections that represented the essence of them all. From the Shreemad-Bhagwat-Puran, He identified the Fifth section and Tenth section. He identified the Vasudev-mahatmya section of the Skand-Puran; from the Itihas, i.e. the Mahabharat, He identified the Bhagwad-Gita, the Vidur-niti and the Vishnu-sahasra-nam. From all the scriptures depicting religious decorum, He identified the Yagnavalkya Smruti. In this manner, He identified these four to be the essence [of the scriptures] and always kept a manuscript containing these synopses (*gutko*) with Him [5]. [5]

Lord Shree Ghanshyam studies all the scriptures to extract the essence of them all in order to prepare His synopsis of key extracts, which He kept with Him throughout the forest expedition





At the tender age of eleven years, three months and one day, in Samvat 1849 Ashadh Sud 10 (Friday 29 June 1792), the Lord leaves home and embarks on His forest expedition to bestow salvation to innumerable souls

When Shree Hari was in the eleventh year, He preached about the ideology of devotion (*bhakti*) together with religious decree (*dharma*), spiritual knowledge (*gnan*), and asceticism (*vairagya*) to His mother Bhakti. He then granted her salvation. In this manner, He relieved her from the curse of Durvasa. After several months had elapsed, Shree Hari bestowed His father Hari-prasadji with the true knowledge of His form, before granting him salvation. In this manner, He also relieved him from the curse of Durvasa. Having attained salvation, both Bhakti and Dharma always remained with Shree Hari in divine forms [6].

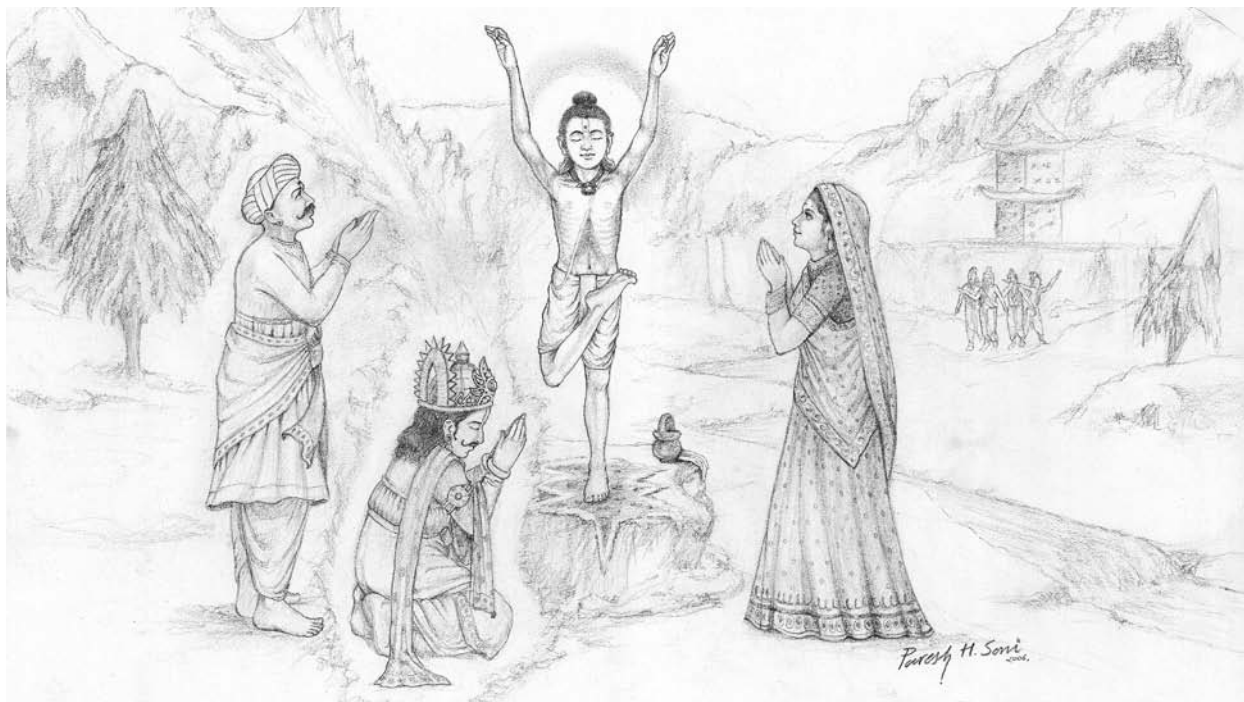
[6]

Then, without asking His relatives and pretending to go for His routine of bathing, Shree Hari left home due to the intense force of asceticism that was prevalent within Him. He started walking alone in a northerly direction in order to practise austerities.

At that time, His body was covered with only a loin cloth (*kaupin*). He carried a deer skin (*mrug-charma*) with Him and a wooden staff (*palash-dand*). A white Yagnopavit hung from His left shoulder. Around His neck was a *kanthi* made of basil-wood (*tulsi*). An *Oordva-pundra tilak* (U-shaped marking), with a *chandlo* (round mark) was adorned on His forehead; He had long matted hair on His head; He wore a grass waistband around His waist; In His hands, He carried a rosary for chanting, a water pot, a begging bowl and a piece of cloth for filtering water; around His neck was a bag containing a Shaligram and Balmukund (for worshipping). His manuscript, containing synopses of the four scriptures, hung from His shoulder.

In such a guise, Shree Nilkanth Brahmchari swam across the River Saryu and started walking towards the North. After walking for several days, He arrived at a very dense forest at the foot of the Himalayan Mountains. He continued walking. After several days, He reached the Himalayan Mountains. He continued to walk further along those mountains and after several days, He arrived at Mukta-nath. Here, He performed severe austerities as a result of which, He pleased Surya-narayan.

In Muktanath, Shree Nilkanth-varni performs severe austerities by standing on one leg for countless days. The Sun-deity, Surya-narayan assumes the guise of a human in order to attain the *darshan* of the supreme Lord (Samvat 1850 Kartik Sud 11, Thursday 14 November 1793)



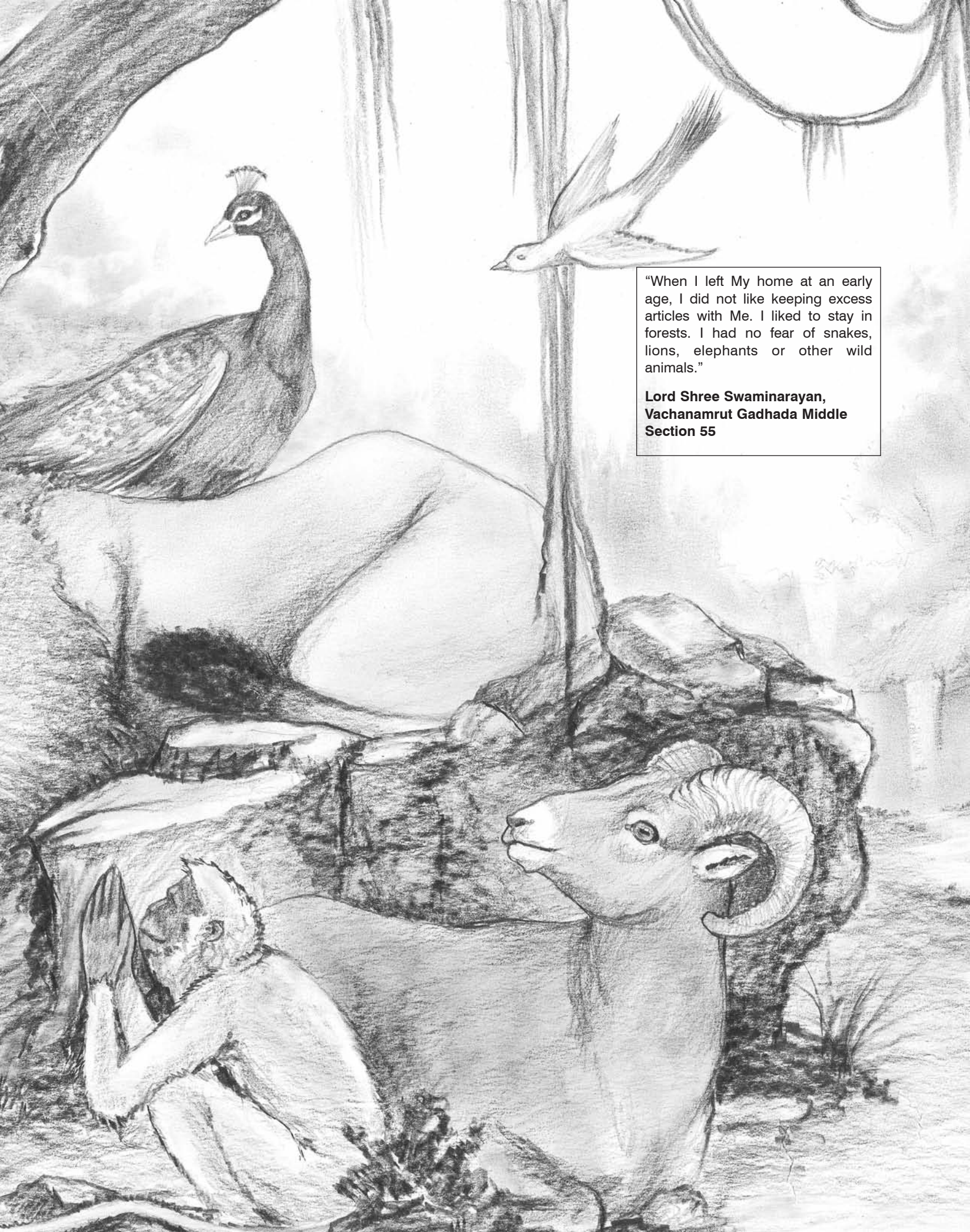
He remained there for several months and then started walking in a Southerly direction. He arrived at a very dense, dark forest at the foot of the Himalayas. He travelled within that forest for twelve months. There, Shree Nilkanth Brahmchari saw Gopal Yogi, who was seated under a banyan tree, practising austerities. He stayed with the Yogi for a year and learnt the eight-fold yoga (*Ashtang-yog*) from him. He then bestowed the knowledge of His true form to the Yogi and granted him the state of accomplishment.



Shree Nilkanth-varni grants Gopal Yogi the lustrous *darshan* of His divine *sakar Murti*

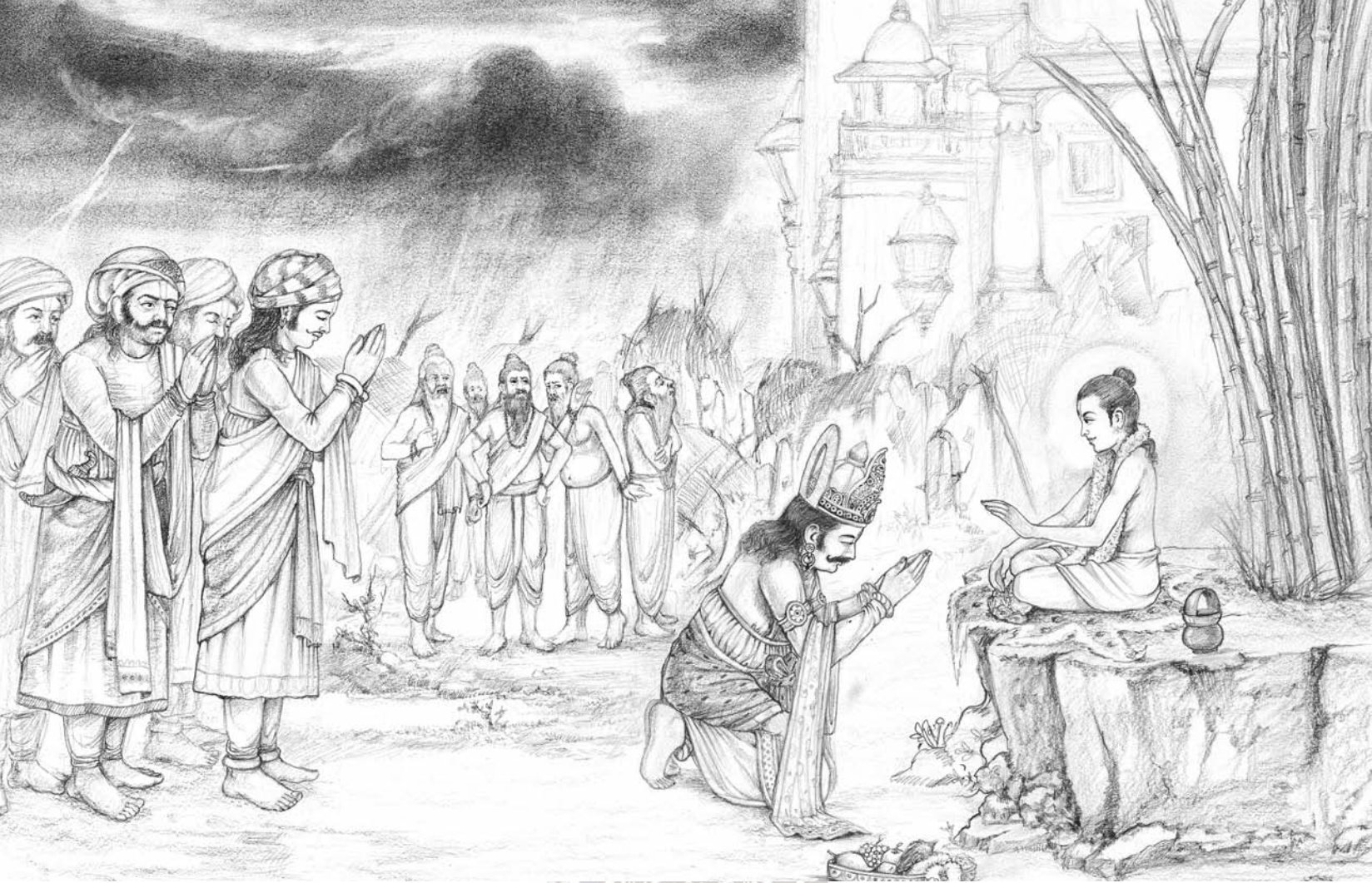


Paresh H. Soni
2006.



"When I left My home at an early age, I did not like keeping excess articles with Me. I liked to stay in forests. I had no fear of snakes, lions, elephants or other wild animals."

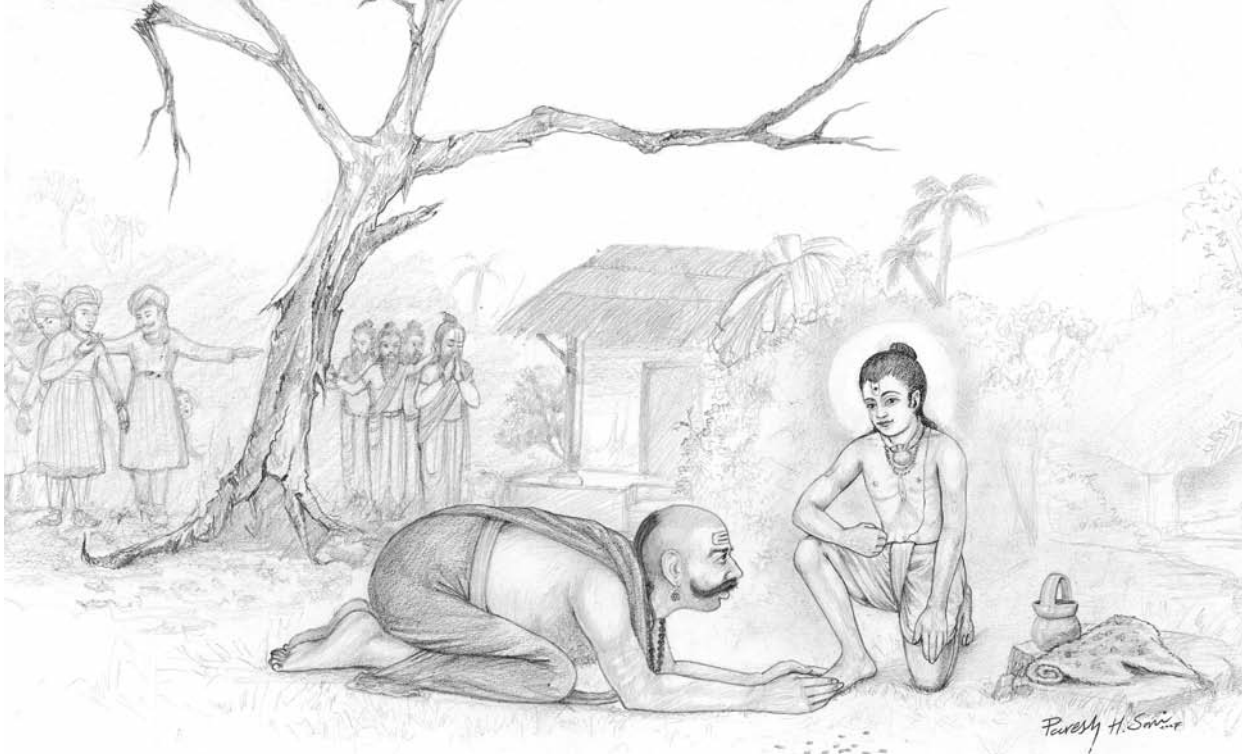
**Lord Shree Swaminarayan,
Vachanamrut Gadhada Middle
Section 55**



Shree Nilkanth-varni arrives at the city of Sirpur and is honoured and welcomed by its ruler, King Siddh-vallabh

From there, Shree Nilkanth Brahmchari started walking towards the North and reached a site of pilgrimage called Adivarah. He proceeded onwards and reached a city named Sirpur, in the Bengal region. The king of that city, Siddh-vallabh, was extremely devout. He prayed to Shree Nilkanth Brahmchari to stay there for the duration of the four-month monsoon season.

Worshippers of Kali and Bhairav lived within that city. They were very conceited about their accomplishments. Nilkanth Brahmchari stripped those demons of their arrogance; and with His prowess, He protected His disciple, a *sadhu* named Gopaldas from the repression of those demons. A learned Brahmin from the Tailang region also lived in that city. He was a scholar of the scriptures, the Vedas and the Purans. He had accepted inappropriately extravagant gifts such as an elephant, in the form of alms, from the king. As a consequence, the Brahmin's fair complexion had turned dark. To be relieved of his sin, the Brahmin sought the refuge of Shree Nilkanth Brahmchari, who, by His prowess, relieved the Brahmin of his sin. As a result, the Brahmin regained his fair complexion. From there, Shree Hari proceeded and reached a village that was near the temple of the goddess, Kamakshi. In that village, there was a Brahmin who was a worshipper of Maha-kali. He was very conceited, and by his magical charms, he used to overwhelm any *sadhu*, Brahmin or pilgrim who came to the village. In this manner, he used to win them over and make them his disciples.

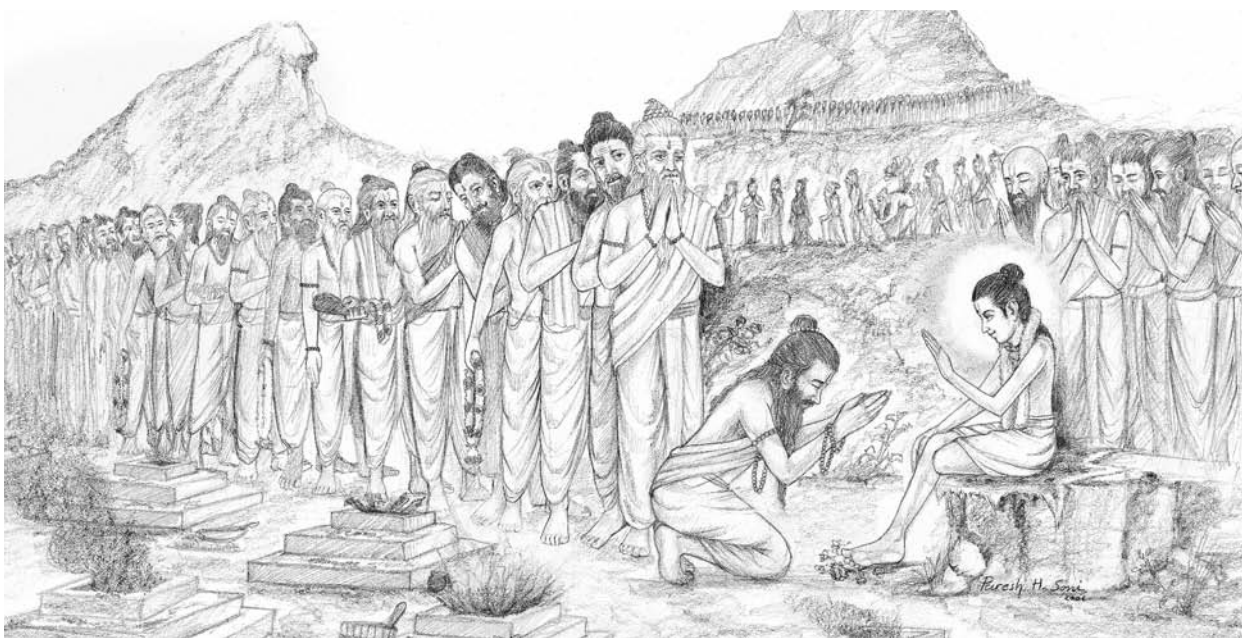


The conceited Brahmin is unable to overpower the Lord with his magical spells and incantations; consequently, he becomes a disciple of Shree Nilkanth-varni

The Brahmin came to Shree Hari and started uttering his magical spells and incantations in order to overpower Him; he tried with all his might. However, nothing was effective in defeating Him. To the contrary, Shree Hari removed the arrogance that was inherent in the Brahmin due to those powers, and made the Brahmin His disciple.

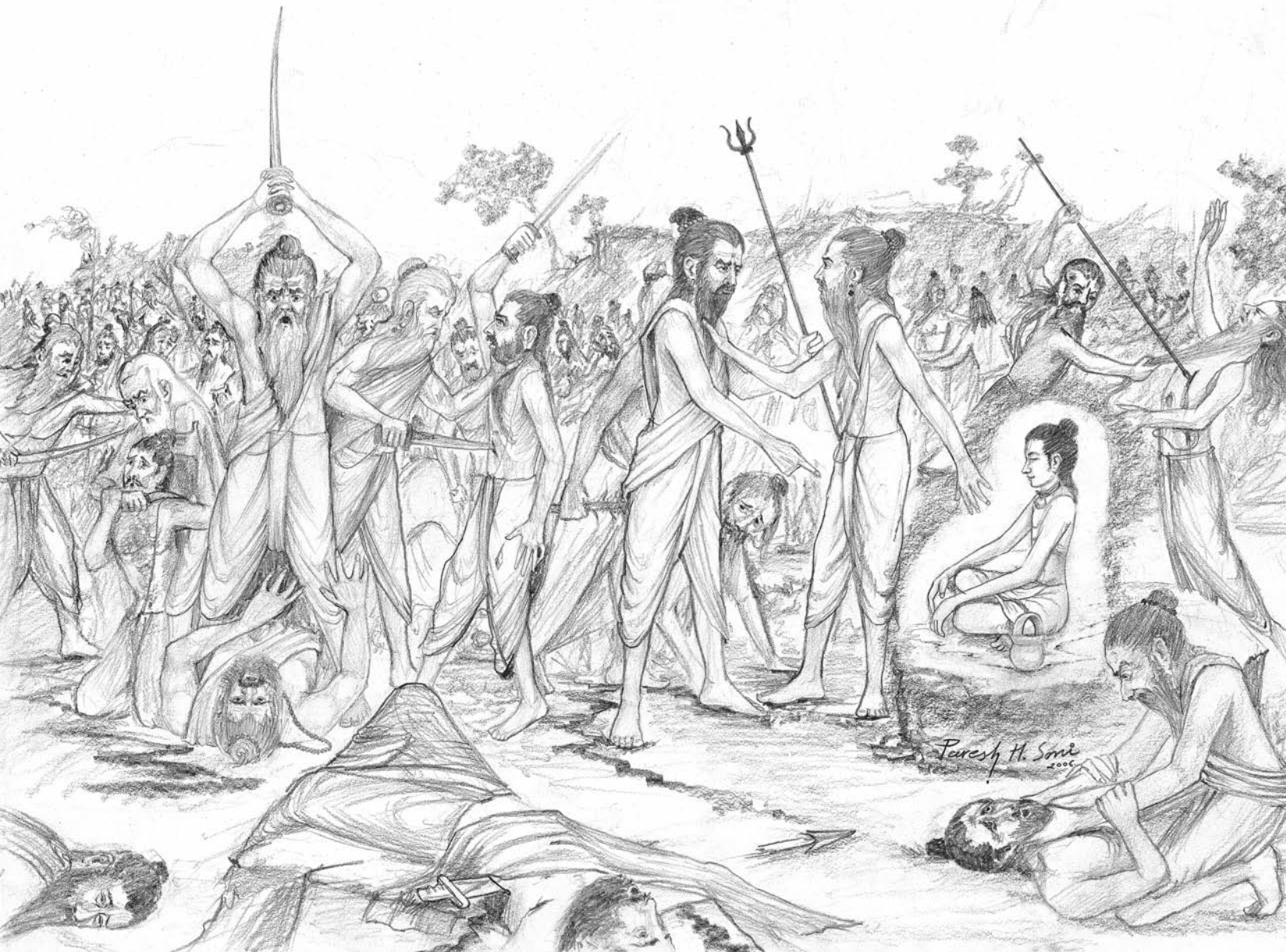
Shree Hari then started walking and reached Mount Navlakha. Mount Navlakha is where nine-hundred-thousand accomplished ascetics (*sidhhs*) reside. Flames of fire emerge at nine-hundred-thousand places on the mountain and there are also nine-hundred-thousand ponds of water. After granting *darshan* to the accomplished ascetics who lived on the mountain, He descended from it and reached a pilgrimage site called Balva-kund.

After crossing the snow-covered peaks of the Giriraj Himalayan range and the streams and rivers that flow there; and then plunging Himself into a four-mile wide river and letting its current carry Him away, Lord Nilkanth-varni reaches Mount Navlakha, where He blesses the nine-hundred-thousand ascetics who lived there, and thereby rewards them for practising their austerities (Samvat 1853 Posh Sud 15, Friday 13 Januray 1797)



From there, Shree Hari walked to reach a place where the River Ganga meets the sea. He bathed there and then crossed the bay of the sea in a ship to reach Kapil-ashram. Here, He went for the *darshan* of Kapilji every day during His month-long stay. Again, He resumed His expedition and reached Jagannath-puri, where He remained for several months. Many demons, who had become burdensome to the Earth, lived there. He caused enmity amongst the demons, as a result of which a battle occurred ensued in which many of them were killed. Then, Shree Nilkanth Brahmchari started walking southwards and reached the pilgrimage site called Adikurma. From there, He walked through a dense forest and then reached Manaspur. The king of that city, Satradharma, became His disciple, through whom He destroyed demons.

Removing evil from the Earth and relieving it of this burden is one of the primary reasons for the Lord to manifest. In Jagannath-puri due to the Lord's immense prowess, thousands of demons are slain



Shree Nilkanth Brahmchari continued His expedition and reached Venkatadri. From there, He went to Shiv-kanchi and then Vishnu-kanchi. He then went to Shreerang, where He stayed for two months. Here, He debated with the Vaishnavs and with His prowess, made them renounce their immoral practises. Shree Hari continued walking and reached the pilgrimage site of Setubandh and He stayed here for two months. Each day, He would bathe in the sea and go for the *darshan* of Rameshwar Mahadev. He continued walking and went for the *darshan* of Vishnu named Sundarraj. As He continued His journey, He came across a dense jungle, where He walked for five days during which He did not receive any food or water. At midday on the sixth day, He came across a well. With His water pot, He collected some water and bathed. He then sat down under a banyan tree to perform His daily rituals of serving the Shaligram. He placed the Shaligram in a vessel, and poured water over him with the water pot to bathe him. The Shaligram drank all the water that He poured over him. He poured several pots of water. The Shaligram drank them all. Thinking that the Shaligram must now be quenched of his thirst, He commenced His worship using items such as sandalwood paste. At that moment, a thought arose in His mind, 'If the Shaligram was so thirsty, he must also have been hungry. However, I have nothing to offer. What can I offer to Vishnu?' Just as He was thinking this, Shivji and Parvati, who had previously arrived there seated on a bull and in the guise of an ascetic and were standing there watching Shree Nilkanth Brahmchari performing adoration to the Shaligram in this manner, gave Him some *sathavo* and salt.

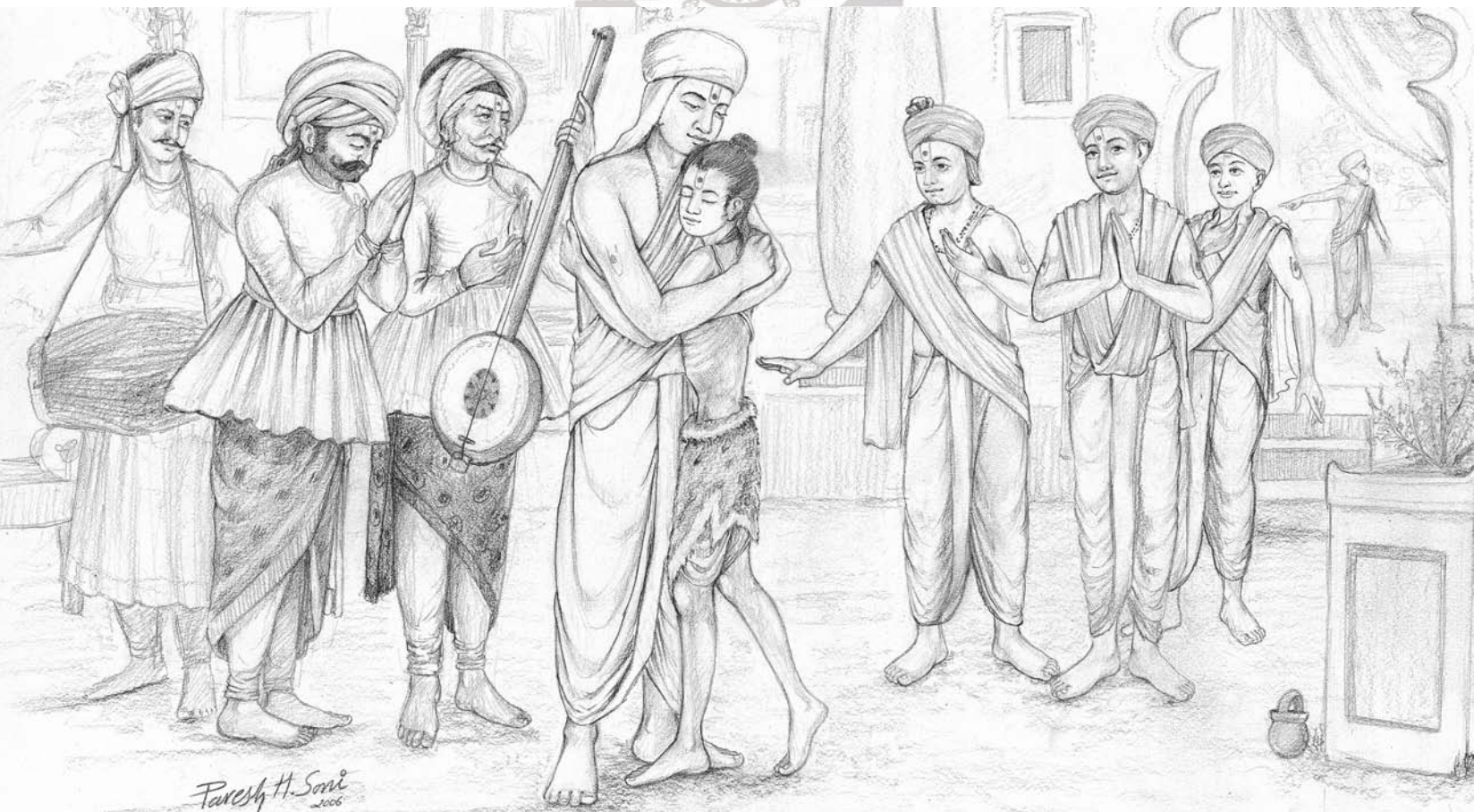
Shivji and Parvati come for the *darshan* of the Lord, carrying some food, which they offer to Shree Nilkanth-varni



He made it into a paste by adding water and then offered it to Vishnu before eating it Himself. From there, Shree Nilkanth Brahmchari continued walking and reached Bhootpuri. Here, He had the *darshan* of Shree Ramanuj-acharya's idol. He also performed adoration to the idol. From there, He arrived in the Kumarika region. He continued onwards to Padma-nabh, then to Janardan, and then He went for the *darshan* of Vishnu named Adikeshav. Then, He went to the mountain Malyachal in the Kul range. Here, He went for the *darshan* of Vishnu named Sakshi-gopal and remained here for five days. Shree Nilkanth Brahmchari continued walking and went to Pandharpur. Here, He went for the *darshan* of Vishnu named Vitthal-nath. He stayed there for two months. After embracing Vitthal-nath, He continued walking and reached Dandakaranya. After encircling Dandakaranya, He went to the city of Nasik, where He went for the *darshan* of Tryambakeshwar Mahadev. He then went to the River Tapi. After walking further, He crossed the River Narmada and reached the River Mahi. After crossing the River Mahi and the River Sabarmati, He travelled through the Bhal region and reached Bhim-nath. From there, Shree Nilkanth Brahmchari went for the *darshan* of Shivji whose name is Gop-nath. He then visited the Panch-Tirthi, before reaching the port of Mangarol.

In this manner, Lord Shree Hari-krishna performed a pilgrimage of sacred sites. He annihilated the irreligion that existed at all the pilgrimage sites that He visited and established the Ekantik religion in those sacred places. He granted His *darshan* to all the residents of the pilgrimage sites, and by accepting their food and water He freed them all from worldly bondages [7]. [7]

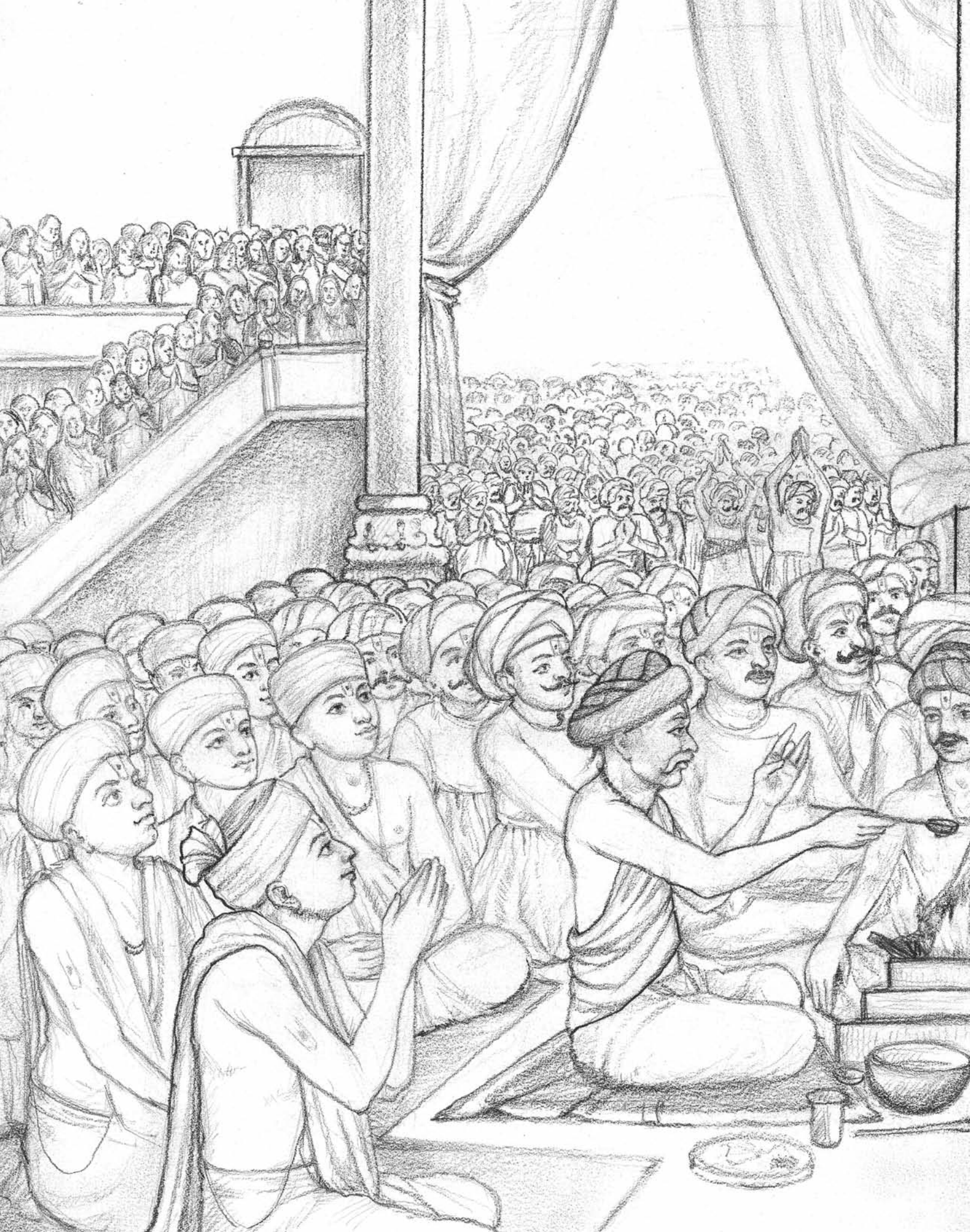
Shree Ramanand Swami and Shree Nilkanth-varni meet for the first time. Shree Ramanand Swami lifts up Shree Nilkanth-varni and affectionately embraces Him



Nilkanth Brahmchari resumed His expedition, and in Samvat 1856 Shravan Vad 6 (Thursday 21 August 1799), He arrived in the village of Loj. Here, He met Muktanand Swami and the other *sadhus* who were the disciple of Shree Ramanand Swami, who was himself the incarnation of Uddhav. He recognised them to be the disciples of Lord Shree Krishna, who possessed the virtues of *sadhus*, and so He remained with them. After staying there for several months, He left with the *sadhus* and went to the village of Piplana, at the foot of Mount Girnar. Here, in Samvat 1856, Jeth Vad 12 (Thursday 18 June 1800), He attained the *darshan* of Shree Ramanand Swami, who was presiding at the home of the Brahmin Narsinh Mehta at that time. What did Ramanand Swami look like? His skin was fair in complexion and he had a healthy body. He was dressed in white clothing and his appearance was like that of an absolute celibate. Nilkanth Brahmchari performed the eight-fold prostrations in reverence to Shree Ramanand Swami, embraced him, and then sat beside him. Swami was extremely delighted to have met Shree Nilkanth Brahmchari, and enquired about His past and about His family. Shree Nilkanth Brahmchari told him all about His place of birth, ancestry (*kul*), mother, father, lineage (*gotra*), Veda, elite person of the lineage (*pravar*), Guru, cherished deity (*Ishta-dev*), etc., in the appropriate manner. He also described His nature of asceticism; how He abandoned His relatives; about His forest expedition; the different kinds of austerities that He performed; the manner in which He accomplished the eight-fold Yoga; the way that He embarked on His expedition of the pilgrimage sites; and how He defeated the hypocritical gurus who lived at those pilgrimage sites. He described all His personal history in chronological order, in quite some depth. Hearing this narration, Ramanand Swami became extremely pleased and said to Shree Nilkanth Brahmchari, “Oh Brahmchari! You belong to us because I previously gave initiation (*Bhagwati-diksha*) to your father, Dharma in the Prayag region. By my command, he remained in the Koshal region and preached about devoting to Lord Shree Krishna with religious decree to those who were striving to seek salvation. You are the son of that Dharma; and from considering Your virtues, You are superior to Your father.” On hearing these words from Swami, Shree Nilkanth Brahmchari became extremely pleased and remained with Ramanand Swami. Then, in Samvat 1857 Kartik Sud 11 (Wednesday 28 October 1800), He accepted initiation into the *sant* fraternity from Ramanand Swami. At that time, Ramanand Swami gave Him the names Sahajanand and Narayan Muni. Due to His profound affection for Ramanand Swami, He remained in his service. Recognising Narayan Muni to possess all the virtues of a *sadhu* and immensely competent, Ramanand Swami entrusted the helm of his religious fellowship to Him. Then, in Samvat 1858 Magshar Sud 13 (Thursday 17 December 1801), he renounced his mortal body and returned to Badrik-ashram. In this manner, he was relieved from the curse of Durvasa [8].

[8]

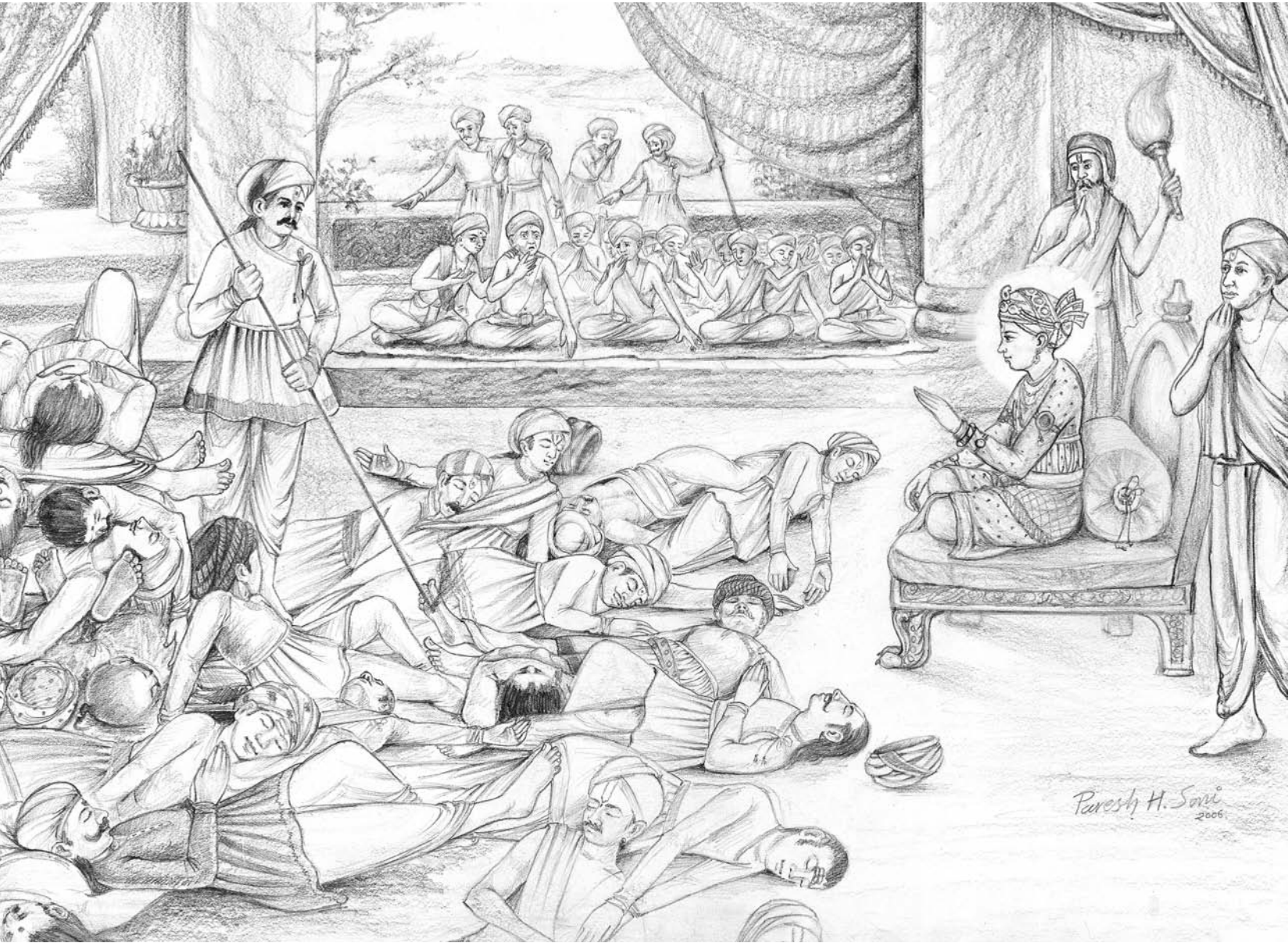
Then, Shree Sahajanand Swami performed the appropriate funeral rites of His Guru. He took on the leadership of the religious fellowship and gave guidance according to the sacred scriptures to Shree Ramanand Swami’s disciples, *sadhus*, *brahmcharis* and *gruhasths*, and took great care of them all. By revealing His extraordinary prowess, He attracted their minds towards Him.





Shree Ramanand Swami appoints Shree Sahajanand Swami to be his successor, as the leader of the *Sampraday* – Jetpur, Samvat 1858 Kartik Sud 11 (Monday 16 November 1801)

Puresh H. Soni
2007



On the 14th day after Shree Ramanand Swami's departure from the Earth (Samvat 1858 Magshar Vad 11, 31 December 1801), Shree Sahajanand Swami calls a vast assembly of Shree Ramanand Swami's followers and reveals His supreme, eternal name, 'Swaminarayan'. By chanting this name, disciples immediately fall into trances

Swami Shree Sahajanandji Mahraj then started touring all the various regions, including Sorath, Halar, Kutch, Zalawad, Dandhavya, Kathiawad, Bhal and Gujarat, together with a group of His disciples, comprising of ascetic *sadhus*, *brahmcharis* and many *gruhashth* disciples. He spread His prowess to all those places and disseminated the ideology of having devotion with religious decree, spiritual knowledge and asceticism. As He travelled, He

eliminated irreligion as well as suppressed the irreligious, hypocritical and demonic preachers. Consequently, the people of the regions in which Shreejimarharaj toured witnessed His extraordinary prowess and became His disciples. They started worshipping Shreejimarharaj as the *pragat* almighty God. In order to encourage His disciples and affirm their convictions, Shreejimarharaj exhibited His supremacy in various ways to them through trances. Some people saw Him at the centre of Golok, i.e. Akshardham, in the form of Shree Krishna, together with Laxmi, Radhika and the attendants such as Shridama. When He gave *darshan* to other people, they saw Him in the abode Vaikunth, in the form of Vishnu, together with Laxmi and the attendants such as Nand and Sunand. To some people, He gave *darshan* in the form of Maha-purush in Shwet-dweep, along with the *Nirann-muktas*. Whilst to others, He gave *darshan* in the form of Bhuma-purush and the personification of his powers such as Laxmi, and his attendants, in the abode Avyakrut. He gave *darshan* to some in the form of Shree Nar-Narayan in Badrik-ashram, together with all the sages. To others, He gave *darshan* in the form of Yogeshwar in the Kshir-sagar, together with Laxmi and the serpent Shesh. To many, He gave *darshan* in the form of Hirnaymay-purush, amongst the sphere of the Sun. He gave His *darshan* to others in the form of Yagna-purush, amongst the flames of a fire. He enabled some people to instantly hear the resonance of the *pranav*. He revealed His lustre, which is equivalent to millions and millions of suns to other people. He gave *darshan* to others in the form of Brahm, i.e. the observer (*drashta*), who is beyond the wakeful (*jagrat*), dream (*swapna*) and deep sleep (*sushupti*) states, and has the characteristic of being the embodiment of truth, consciousness and bliss. To others, He gave *darshan* as Virat-purush, who sustains the universe and whose narration is given in the Purush-sookta. He enabled some people to visualise the abodes of the deities and see their powers within the globe of the Earth and in the endless ethers. He allowed others to separately see Ganesh and the other deities, who remain within the six spiritual spheres (Chakras), such as Aadhar.

Sometimes, He Himself appeared in His *pratyaksh* form before His disciples who were hundreds of miles away from Him. Sometimes, Shreejimarharaj surprised His disciples who lived far way, by consuming items of food that had been offered to His idols present in their own homes. Sometimes, when one of His disciples was about to leave his body and it was His will to take the disciples to His abode, He would appear in that disciple's village and grant His *sakshat darshan* to other disciples and to non-believers. In this manner, He revealed His extraordinary prowess to those who sought salvation, and also to those who did not. Thousands of people were immensely astounded at seeing Shree Sahajanandji Maharaj, such that they abandoned their previous cults and gurus, and became devout disciples of Shreejimarharaj. They started to worship Him as the *pragat* God. Many followers of different creeds came to debate with Shreejimarharaj; but none were able to defeat Him in the theological debates. Having witnessed Shreejimarharaj's extraordinary prowess and greatness, the followers of the different creeds bowed down to Him and said, "Oh Maharaj! You are the supreme Lord. Therefore, have mercy and grant us the *darshan* of our cherished

deities.” Having listened to their prayers, Shreejimaraj sat them all down and with His prowess, merely by His *darshan*, He made them all immediately fall into a trance, during which their *nadi* and *pran* became attracted towards Him. They visualised Shreejimaraj within their hearts in the form of their cherished deities. There were Vaishnavs amongst them, who were disciples of Vallabh-kul, Nimanandis, as well as people from the Madhavi cult. These three kinds of people saw Him in the form of Lord Shree Krishna in Vrindavan; He had a very attractive and youthful appearance and was surrounded by a bevy of Gopis. Those who belonged to the Ramanuj cult saw Him in the form of Laxmi-Narayan, together with the attendants such as Nand, Sunand, Vishwaksen and Garud. Those who were of the Ramanandi cult saw Him as Ramchandraj seated on the divine throne along with Sita, Laxman and Hanuman. Those who were the followers of Shankar-acharya saw Him in the form of Brahm-jyoti. Those who were Shaivi saw Him in the form of Shivji, together with Parvati and the group of attendants such as Pramath. Those who worshipped the Sun-deity saw Him in the form of Hiranyamay-purush, who exists at the centre of the globe of the Sun. Those who worshipped Ganpati saw Him in the form of Ganpati and those who worshipped Devi, visualised Him in the form of Devi. Jains saw Him in the form of the Tirthankars. The Yavans [Muslims] saw Him in the form of the Prophet (Pegambar). In this manner, they visualised Shreejimaraj in the form of their own cherished deity in the trance. They recognised Him to be the cause of all causes and therefore relinquished their own cults and accepted the sole and firm shelter of Shreejimaraj. They worshipped Him as the *pragat* Lord. Thus, by His prowess, Shree Sahajanandji Maharaj eliminated the impenetrable ignorance of souls, and in a wondrous manner, He established the Ekantik religion on the Earth, which had previously been destroyed [9].

[9]

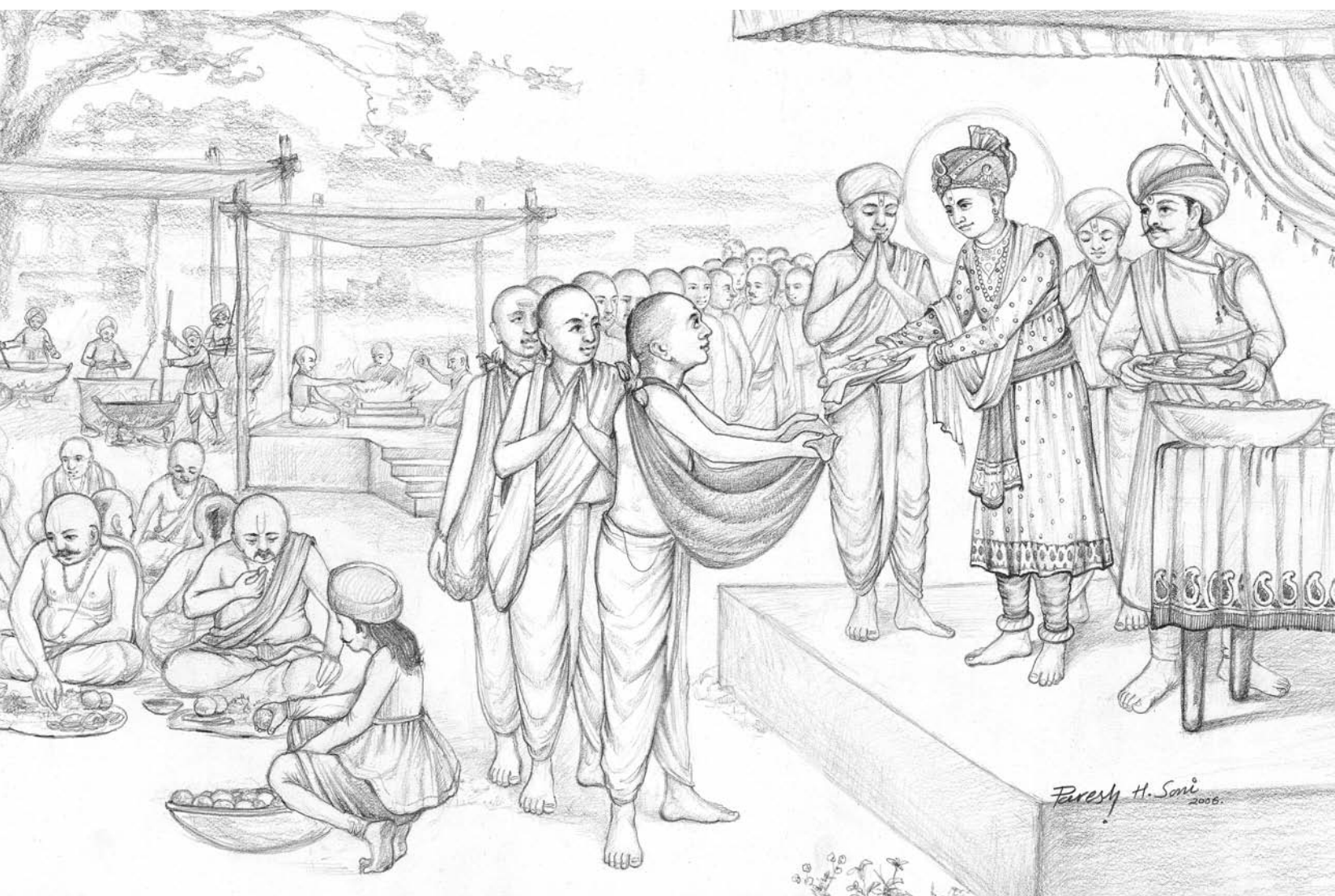
In addition, through His wealthy *gruhasth* disciples, He established alms-houses and held non-violent sacrificial ceremonies (*yagna*) such as the Vishnu-yag, Maha-rudra, and Ati-rudra. During those ceremonies, He provided sweet meals to thousands of Brahmins and delighted them all. He also ensured that the Brahmins received many kinds of donations. He pleased the *sadhus*, Brahmins and deities on many occasions, by offering adoration to them and providing them with meals. He remained persistent in eliminating irreligion and hypocrisy [10].

[10]

He also had large, grand temples with huge *shikhars* built at many places, in which He installed *Murtis* such as Nar-Narayan, Laxmi-Narayan and Bhakti, Dharma and Radha-Krishna; He revealed the extra-ordinariness of those *Murtis* to innumerable disciples. Wherever Shreejimaraj toured, He preached extensively and lucidly to the disciples living in those regions about the decree of one's class (*varna*) and stage of life (*ashram*); knowledge about the soul (*aatma-gnan*); asceticism (*vairagya*); knowledge about one's own form; having devotion towards Him along with an understanding of His greatness. Thus, Shreejimaraj imparted ecstasy to His disciples each day. Succumbing to the devotion of

His disciples King Abhay, his daughters and his son, Shreejimaraj resided at their home in the town of Gadhada. Whilst residing there, He used to gather lots of expensive items and hold grand festivals on the auspicious days such as Janmashtami, Ram-navami, Prabodhini Ekadashi, Hootashani and Annakoot. *Paramhansas*, *brahmcharis* and disciples from different regions would come again and again for the *darshan* of Shreejimaraj. They would offer adoration to Him with different articles of worship, such as various types of clothing, jewellery, sandalwood paste and flowers. During festivals, Shreejimaraj would have many different items of food prepared and offer it to thousands of *sadhus* and Brahmins. He would often please them all in many such ways [11].

[11]



Lord Shree Swaminarayan holds a grand festival during which thousands of Brahmins are given food and other donations

We are now stating the markings on the *Murti* of Shree Sahajanand Swami Maharaj.

After the description of each mark, there is a number, which is a running count of the marks. Similarly, after the description of each mole, there is also a number, which is a running count of the number of moles. In total, there are 52 marks and 63 moles.



The divine lotus feet of Shreej Maharaj, on which the 16 signs are clearly visible. According to the Samudrik scripture, these signs appear only on the sole of supreme God's feet. On numerous occasions, Shreej Maharaj revealed these symbols of divinity to loving disciples

There is an Oordhva-rekha on both soles of His lotus feet. What is this like? It emerges from both sides of the toe besides the big toe, and follows up to both sides of the heel [1]. There is a mark of Jav (barley), which meets the Oordhva-rekha on the base of the big toe of the right foot [2]. Including these, there are nine^(*) marks on the sole of the right foot. There is a mark in the nail of the big toe of the right foot [10]. On the exterior of the same big toe, there is a mole (1). On the toe near the big toe, on the side of big toe, there is one mole (2). On the exterior of the last toe of the right foot, there is a mole near the nail (3). On the left side of the Oordhva-rekha on the left foot, there are two darkish marks close to each other [12]. Meeting that Oordhva-rekha on the base of the foot, there is the mark of a Vyom (sky, represented by a circle). Including this mark, there are seven^(**) marks on the sole of the left foot [19]. The soles of both feet are red. The nails of the big toes and the other toes of both feet are also red and are upturned. There are markings of fine hair on the big toes and the other toes of both feet [29]. On both feet, between the big toe and the adjoining toe, there are signs of rubbing from wearing wooden Chakhadi [31]. On the exterior side of each foot, below the ankle joints, there are signs of rubbing, due to performing postures [during meditation] [33]. There is a small mole on the tibia of the right foot, which is five inches above the ankle joint (4). On the exterior of the thigh of that leg, there is a large mark [34]. There is a big mole on the tibia of the left foot, which is five inches above the ankle joint (5). Very close above this, there is a small mole (6). On the same leg, there is a mark on the exterior side of the knee [35]. On both sides of His waist, there are dark markings from where the skin has rubbed against His *dhoti* [37]. On His ever-enchancing abdominal area, there are three folds (Trivali) [38]. His naval, which is deep and round, has a mole on either side. The one that is on the right is on the border of the navel. The one on the left is slightly further away (8). On the lower part of the right side of His abdominal area, there is a big mole (9). There is also another small mole here (10). Two inches above the navel, there are three moles; one on either side of the abdomen and one in the middle (13). Two inches above the mole in the middle, there is another mole (14). On the left side, above the abdominal area and below the armpit, there is a straight, vertical line of four big moles (18). Beside them, on the exterior, there is another straight, upright line of four small moles (22). Below the same armpit, there is a vertical, straight line of three moles (25). On the heart region, there is a hairy mark of Shree *Vachh* [39]. At the centre of His chest, there is a large mark that is in the shape of a half moon. It is five inches wide, situated slightly to the right side, and is slightly red [40]. Slightly to the left of the centre of that mark, there is a large mole (26). On the left of that mole, at a distance of two fingers, there is another mole (27). From there, towards the left at a distance of two inches above the left nipple, there is a mole (28). Above the nipples, there are two marks [42].

(*) The signs on the sole of His right foot are; Oordhva-rekha, Jav (barley), Kamal (lotus), Ankush, Dhvaj (flag), Ashtakon (octagon), Vajra, Swastik (swastika symbol) and Jambu (berry).

(**) The signs on the sole of His left foot are Vyom (sky, represented by a circle), Dhanush (bow), Kalash (pot), Matsya (fish), Trikon (triangle), Go-pad (cow's foot) and Ardha-chandra (half moon).

On the inside of the right arm, there are four vertically arranged moles (32). Three inches below the root of the right arm, there is a mark [43]. Beside that mark, there are four small moles on the outside (36). There are two moles below the right elbow and above the wrist (38). There is a small mole at a distance of half a finger, above the little finger of the right hand (39). There is a mark three inches from the root of the left arm [44]. There is a mole two inches from the left elbow, on the upper part of the arm (40). There is a mole between the index finger and the middle finger of the left hand (41). There is a small mole on the inner side of that index finger, near the nail (42). There is a mole on the wrist of the left hand (43). The nails of both hands are red and upturned. Their ends are very sharp. The palms of both hands are red. The lines on those palms appear slightly dark. At a distance of eight inches from both wrists there are two marks [46]. Both elbows are dark. There is a mole at the centre of the depression that is formed at the throat region (44). There is a small mole, a short distance away from that mole (45). Below the chin, there is a mole (46). There is a large hairy mole on the back, which is at a distance of two fingers below the left shoulder (47). Below that mole there is another mole (48). Again, below that, there is another mole (49). There is a mole two inches below the neck, on the right side of the spine (50). On the right shoulder blade, there is a small mole (51). There are four moles at the middle of the spine, on the right side (55). Beside the nose, on the right side, there is a large mole (56). Above that mole, below the corner of the eye, there is a small mole (57). Very minute wrinkles appear on His upper and lower eyelids. On the nose, there are small pockmarks [47]. There is a dark mark on the first molar tooth, on the right side of the lower gums in the mouth [48]. There is also a dark mark on the tongue [49]. There is a dark dot in the inside of the left ear [50]. The forehead, which is both broad and high, has two vertical lines, which form the shape of a tilak [51]. On the right side of the forehead, below the hairline, there is a mark [52]. There is a small mole on the right earlobe (58). There is a large mole on the palate (59). In the region just above the *shikha*, there is a mole (60). At the back of the *shikha* on its right side, there are another three moles (63). Apart from these, there are many very small moles on the body. In this manner, the marks on the *Murti* of Shreejimaraj have been recalled according to our memory. The arms, feet and all the other body parts of Shreejimaraj's *Murti* are in accordance with the description of God as forecasted in the Samudrik scripture [12].

[12]

We are now stating the habitual behaviours of Shreejimaraj. When Shreejimaraj is presiding informally, He turns the beads of a rosary made of basil. Sometimes, as if He is playing with it, He doubles up the rosary and turns two beads together. At times, whilst delivering a discourse, He folds the rosary and rubs it between the palms of both hands. Sometimes, He sits in meditation with His lotus eyes closed; whilst at other times, He sits in meditation with His lotus eyes open. Sometimes, He suddenly awakens from the meditation. At times, whilst the *sadhus* are singing devotional songs with the accompaniment of musical instruments, He presides whilst meditating. At other times, He snaps His fingers and starts singing with the *sadhus*. Sometimes, when the *sadhus* are clapping their hands and singing

devotional songs, He too claps His hands and sings the devotional songs. Sometimes, when the *sadhus* are singing devotional songs before Him with the accompaniment of musical instruments; or whilst religious discourses are being narrated before Him; or when He is delivering discourses before His disciples, He shifts closer towards them. Sometimes, whilst presiding in assemblies with His disciples, He preaches about having devotion in conjunction with religious decree, spiritual knowledge and asceticism; whilst at other times, He preaches about the quintessence of the scriptures such as the Sankhya, Yog, Panch-ratra and Vedant. At times of festivals, He accepts the adoration of His disciples who have come from various different places. On some occasions, He makes His disciples fall into a trance; and sometimes, He awakens from a trance. Sometimes, when He is presiding amongst an assembly and wants to call a disciple to Him, He signals with His lotus eyes, or gestures using His index finger and calls the disciples to Him. Sometimes, whilst delivering discourses, He twiddles a posy of flowers or a large flower with His hands. At times, He touches a garland of flowers or a lemon or other fruit, to His eyes over and over again, knowing them to be soothing. When He is happily delivering a discourse; listening to a religious discourse; listening to devotional songs being sung; or contemplating about something, sometimes at that time, if someone comes to request Him to come and dine, offers adoration to Him or garlands Him, He becomes very annoyed at that person. Whilst listening to the religious discourses, He utters the word 'Hare'; and even when He is performing other activities, due to His recollection of the religious discourses, He inadvertently utters the word 'Hare'. When He realises this, He looks at the disciples sitting beside Him and gently smiles at them. Sometimes, He presides on a dais (*dholiyo*), whilst at other times He presides on a quilt, covered with a cloth. Sometimes, He presides on a thick mattress or on a flat cushion. At times, He presides on a *takiyo* placed on a dais.

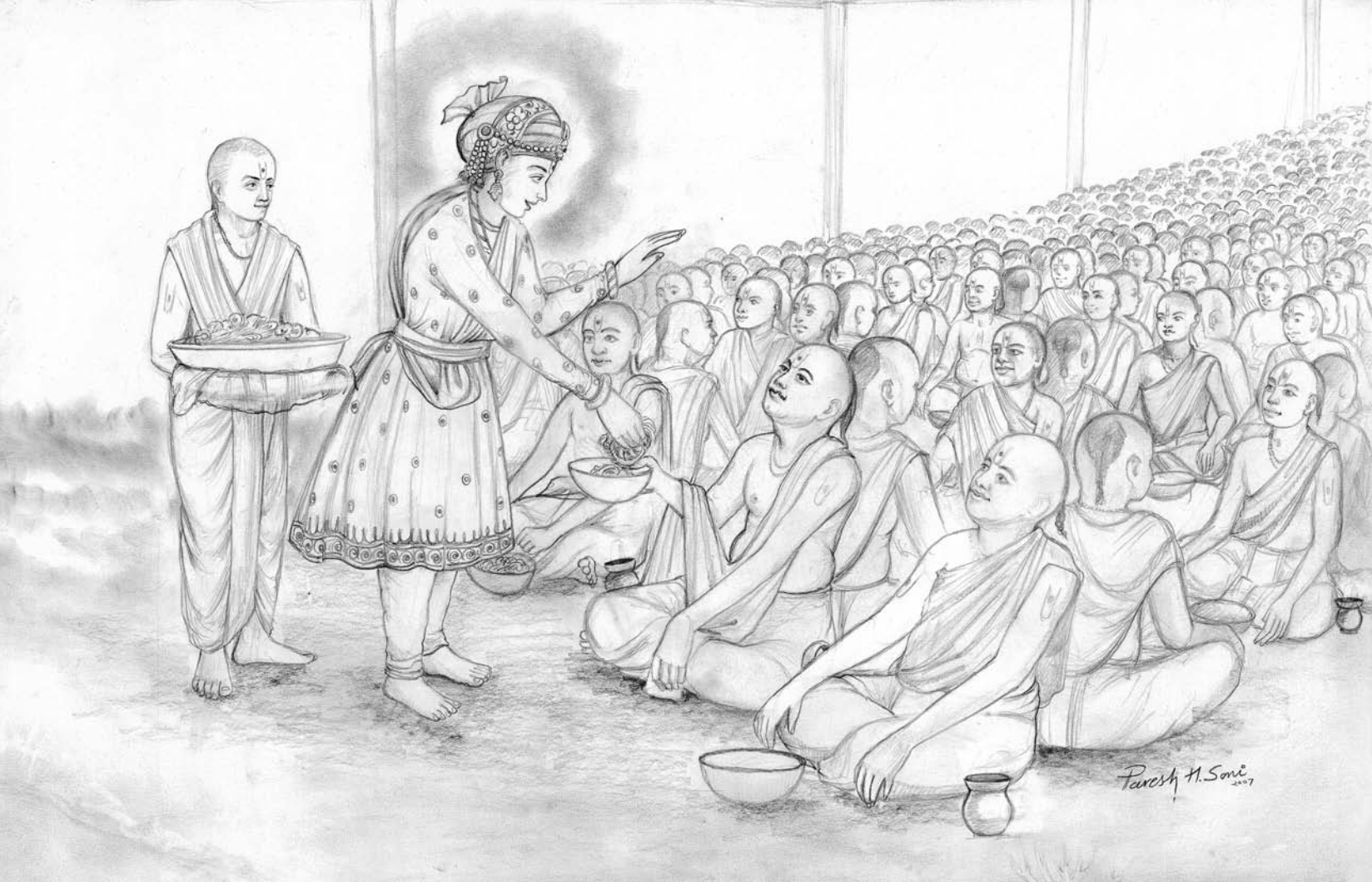
Whilst listening to religious discourses or devotional songs, Shreej Maharaj would sometimes recline on a *takiyo* placed on a dais; with many cushions and bolsters arranged around Him





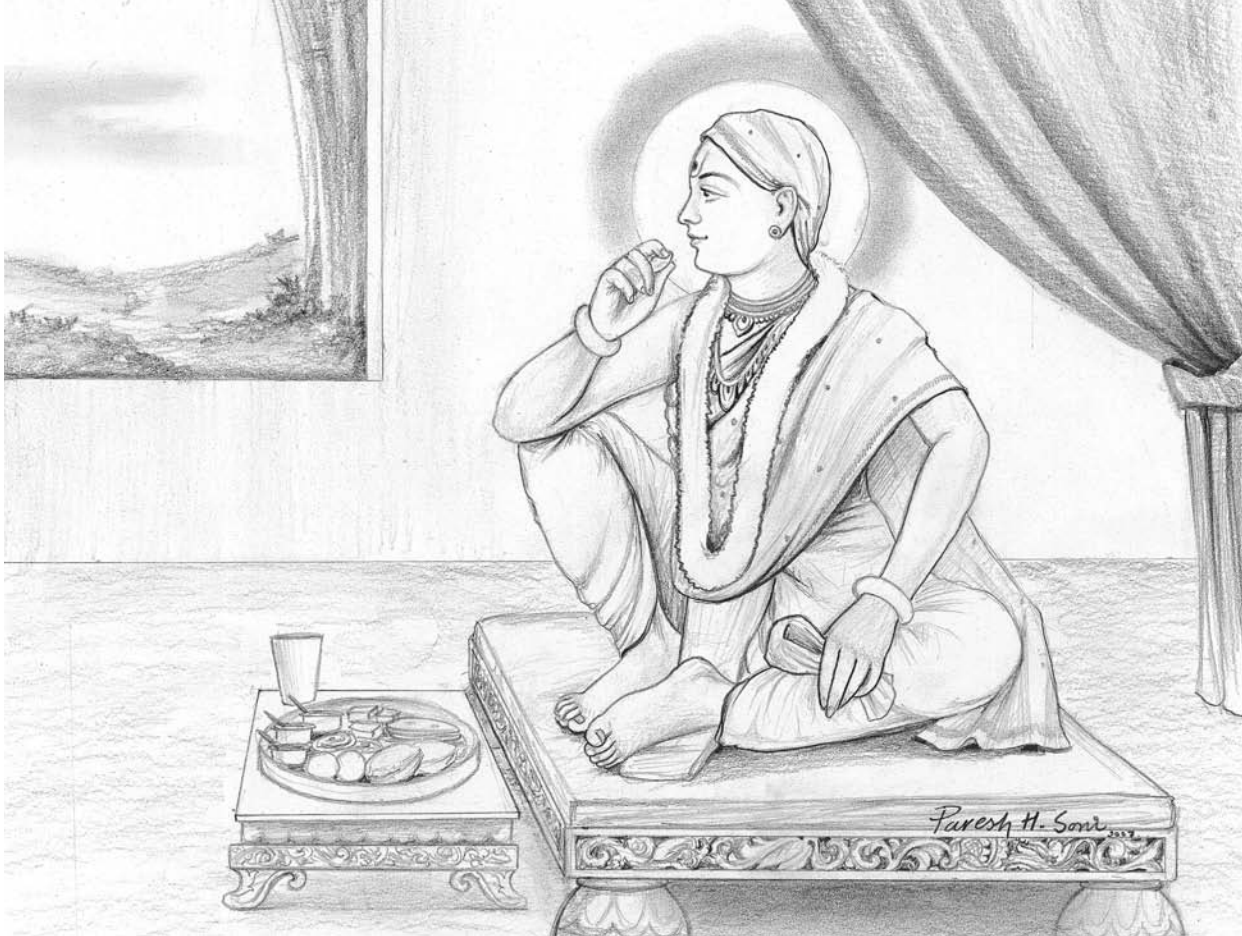
Shreej Maharaj mostly travelled from one village to another by foot. His tendency was to walk at a very fast pace, carrying a handkerchief in His right hand, swinging His right arm as He walked

When He is seated, He sometimes sits with His legs crossed. At other times, He sits with His knees tied with a cloth; He holds His toes with His hands and sways from side to side. When He is seated, He generally reclines against a large *takiyo*. He has a natural tendency of pressing His tongue between His side teeth. Whenever He has to sneeze, He first finds a handkerchief and covers His lotus face with it before sneezing. When something humorous makes Him laugh a lot, He places a handkerchief over His lotus face and laughs. He has a natural tendency of twisting the end of the handkerchief whilst delivering discourses. If He sees someone in a depressed state, due to His mercy for him, He becomes very sympathetic. Whilst walking, He places a shawl hanging diagonally over His left shoulder to His right side. When He walks, He swings His right arm. Sometimes He walks whilst swinging His right arm, with a handkerchief in His hand. Sometimes whilst walking, He places His left hand on His waist, and carries a handkerchief in His right hand; and swings His right arm as He walks. He has the natural tendency of walking hurriedly.



Shreej Maharaj serves jalebi to the sants and blesses them all

When He wants to serve a meal to the *sadhus*, He places a scarf over His left shoulder and ties the end of it tightly around His waist, and then serves the food. Whilst serving, He shouts out the names of the food items, such as *ladu* or *jalebi*, over and over again; and repeatedly walks through the lines of *sadhus* sitting to eat, serving them. He takes great pleasure in feeding and serving food to the *sadhus* and disciples; and has much enthusiasm and dedication for it. He usually awakens and cleans His teeth between 4.24 am and 4.48 am. After bathing, He dries His body with a dry cloth. He then stands up and gathers the wet clothing and places them between His thighs. He wrings the clothes with both hands and then dries His thighs and legs. Then, He takes dry clothing and holds them tightly between His thighs, whilst He dresses in them. He drapes another fresh cloth around Him, puts on a pair of *chakhalis*, and then He goes to dine. When He sits to dine, He keeps a cloth draped around the back of His ears, with His ears uncovered. Whilst He sits to dine, He crosses His left leg and places His left palm on it. He keeps His right leg folded and vertical, and keeps His right elbow on that knee; and then He dines. Whilst dining, He has a tendency to drink water frequently. When dining, if He finds an item of food to be particularly tasty, He gives it first to whichever great disciple is most dear to Him, and then dines. When He dines, He has a tendency to rub His belly with His hand when He belches.



When dining, Shreejimaraj used to cover His head with a cloth, keeping His ears uncovered. His left leg would be kept flat and folded, with His left palm placed on it. His right leg would be folded, but vertical, and His right elbow would be placed on that knee

When tying a turban (*feto*) on His head, He keeps one end of the turban loose. He makes one turn of the cloth rest just over His eyelid and then fastens the turban. During the monsoon and autumn seasons, when it is known that the water would be clean, He goes to the River Ghela to bathe with *sadhus* and disciples. Admiring the water of the river, He plays various water games with the disciples. When He is retiring to sleep, whilst still awake, He moves two of His fingers vertically over His forehead, as if He was applying a *tilak*. When He is preparing to sleep, He asks for His rosary. Taking the rosary in His right hand, He turns the beads until He falls asleep. In this manner, we have narrated the habitual behaviours of Shreejimaraj according to our memory. There are many others left to be described. Disciples should meditate each day, whilst remembering the marks on Shreejimaraj's *Murti* stated previously, and these natural behaviours. Whilst residing in Gadhada, in order to eradicate the doubts from His disciples, Shreejimaraj narrated the Vachanamruts about five topics, i.e. one's own religious decree (*swa-dharma*), knowledge about the soul (*aatma-gnan*), asceticism (*vairagya*), knowledge about His *Murti* (*swaroop-gnan*) and devotion (*bhakti*) to Him together with an understanding of His greatness. He also narrated Vachanamruts during His stay in Amdavad. He also narrated Vachanamruts whilst staying in Vadtal. From these places, He also went to other villages where He also narrated Vachanamruts. From amongst all these Vachanamruts, we have collated the Vachanamruts that He narrated on certain days, in accordance with our memory and intellect, in order to please the *Ekantik* disciples of Shreejimaraj [13].

[13]

Rahasyarth Pradeepika Tika

There are thirteen topics in this Partharo. In the first, Shreejimaraj has stated the names and the limitlessness of His Akshardham [1]. In the second, His names, His greatness and the immenseness of His beauty are described [2]. In the third, the curse of Durvasa is narrated [3]. In the fourth question, the manifestations of Dharma and Bhakti are described [4]. In the fifth, the manifestation of Shreejimaraj, His naming ceremony, His prowess, and His education are narrated [5]. In the sixth, it is described how He granted divine salvation to His parents, Bhakti and Dharma [6]. In the seventh, a description is given about His expedition through the forests and to the pilgrimage sites, which He undertook in order to rejuvenate the pilgrimage sites; destroy demons; eradicate irreligion; and establish the Ekantik religion [7]. In the eighth, how He met Ramanand Swami; attained initiation into the *sant* fraternity; and how Ramanand Swami entrusted Him with the helm of his fellowship and then renounced his worldly appearance, are narrated [8]. In the ninth question, it is stated that He induced trances into people, revealed His extraordinary prowess, and made them His followers. Followers of other creeds were sent into trances, during which they witnessed Him in the form of their cherished deities, by which they became His followers. He eliminated the source of ignorance from souls and granted absolute salvation (*aatyantik moksh*) [9]. In the tenth, His campaigns to provide free alms to the needy, and the great ceremonies (*yagnas*) that He held, are described [10]. In the eleventh, it is stated that He built, large, grand temples with huge *shikhars*, in which His *Murtis* were installed. Through those *Murtis*, He revealed much divinity. He held great festivals and gatherings; and pleased the *sadhus* and Brahmins [11]. In the twelfth, the marks on Shreejimaraj's body are described [12]. In the thirteenth, His habitual behaviours are narrated [13].

Q1 In T.1 of the Partharo, it is stated that Akshardham is at the centre of Golok. However, in Am.6 Q.2, Akshardham itself is called Golok; in GFS.7 T.1, the abode Golok is said to be above Akshar-brahm; and in L.17 Q.5 T.7, Pa.1 T.1 and Am.7 T.1, Golok is said to be below Akshar and separate from it. This is an apparent contradiction. How should it be understood?

Ans Here, the word 'Go' denotes the rays of lustre and the word 'lok' denotes multitudes; therefore, the word 'Golok' refers to the multitudes of 'Go' i.e. rays of lustre. These rays originate from the lustre that emerges from the *Murti* of Shreejimaraj, i.e. from Akshardham. Therefore, where it says 'the centre of Golok', this refers to the Akshardham that is in the centre of the lustre. Am.6 states the inseparability of this Akshardham and the rays of that abode. Therefore, Akshardham is referred to using the word 'Golok'. In GFS.7, Mul-akshar is called Akshar-brahm. Shreejimaraj pervades through Akshar-brahm through His rays. Brahm-jyoti, which is the lustre of Shreejimaraj's *Murti*, is said to be above the Golok that is the multitude of rays. Therefore, the abode itself is the lustre of Lord Shree Swaminarayan's *Murti*. Shreejimaraj presides with an eternally divine, lustrous, *sakar Murti* along with His *Muktas* in this lustrous abode. In L.17, P.1 and Am.7, Golok refers to the abode of the *paroksh* Lord Shree Krishna, and Akshardham is said to be greater than Golok.

Q2 You refer to the lustre of Shreejimaraj as Akshardham. In which Vachanamruts is this stated?

Ans In P.1 T.1 the lustre of Shreejimaraj's *Murti* is called Akshardham. In the Hari-vakya-suddha-sindhu, Chapter 127, it is said:

सच्चिदानन्दरूपं यद्ब्रह्म निर्गुणमक्षरम् ।

अङ्गप्रकाशस्तत्त्वस्य धामचेत्युक्तमस्ति हि ॥११॥

Akshar, which is full of truth (sat), knowledge (chit) and bliss (anand), is vast and beyond the attributes of Maya, is the lustre from the Murti of this pratyaksh God. It is also called the abode (dham).

In Chapter 66, His own lustre is called His abode. The verses here are

मायागुणैर्विहीनत्वान्निर्गुणः परमेश्वरः ।

निजधामस्थ एवाऽसौ सर्वत्र व्यापकोऽस्ति च ॥१०॥

This God (Parameshwar) is free from the attributes of Maya, and for that reason, He is nirgun. Whilst remaining within His abode, He pervades throughout all (10).

मूर्तः सूर्यः स्वतेजोभिर्जगद्व्याप्याऽस्ति तत्पृथक् ।

यथा तथा सोऽपि मूर्तः कान्त्या व्याप्याऽस्ति तत्पृथक् ॥११॥

Just as the murtiman Sun-deity pervades throughout the universe by his rays, yet remains murtiman, i.e. with a distinct form, this pratyaksh and murtiman God, through His rays, i.e. His lustre, also pervades within all; and He remains distinctly murtiman (11).

प्राकृतं नास्ति तद्रूपं यतोऽसौ दिव्यविग्रहः ।

अतोऽरूप इति प्रोक्तो निराकारश्च कुत्रचित् ॥१२॥

The Murti of that God is not ordinary and therefore His Murti is divine, i.e. this pratyaksh God is divine and murtiman. For the same reason, He is described in some places to be formless (arop), and in some places, He is described as being nirakar. However, the murtiman form itself has been described with these adjectives (12).

कोटिकोट्यर्कवत्स्वाङ्गतेजोव्याप्तया स च ।

ज्योतिरूप इति प्रोक्तो दुर्लक्ष्याङ्गत्वतस्तथा ॥१३॥

God is described as being the form of rays (jyoti-roop) because of the pervasive nature of His lustre, which is equivalent to millions and millions of suns, and also because His form is comprehensible to someone who meditates after strenuous efforts. However, in reality, God exists in a murtiman form (13).

निराधारं न तेजः स्यादिति सर्वत्र दृश्यते ।
तदङ्गकान्तितेजोऽतो यद्ब्रह्मेत्युच्यतेऽक्षरम् ॥१४॥

Light cannot exist if it does not have a source to sustain it. This is clearly evident with examples such as the Sun-deity. In the same way, the radiance, i.e. lustre from the Murti of God, i.e. His Murti, is Akshar-brahm, i.e. Akshardham (14).

This lustre has been called the embodiment of truth, consciousness (sat-chit-anand) and bliss in GFS.45, and aatma in GFS.64 T.1. Also, in GMS.13 T.2, the lustre is given the three names, Aatma, Brahm and Akshardham. In GMS.50 T.1, it is described as the perfectly homogeneous (ek-ras-paripurna) Brahm-swaroop and Akshar-brahm. Therefore, the abode is the lustre of Shreejimaraj's Murti.

Q3 This Akshardham is described by six adjectives such as Brahm-pur. What are the meanings of these?

Ans Brahm is the name of Shreejimaraj. Therefore, the abode (*pur*) in which Brahm, i.e. Shreejimaraj, resides is called Brahm-pur [1]. It is the site of immense, inextinguishable bliss. It is therefore called Amrut-dham [abode of nectar] [2]. This is the highest of the high statuses, therefore it is called Param-pad [highest status] [3]. It has no end (*ant*) and no boundaries (*par*), therefore it is called Anant [infinite] and Apar [limitless] [4]. It is superior to any other abode, and is therefore called Brahm [5]. The lustre of Mul-purush, Brahm and Akshar is divine (*chaitanya*); and the entity that sustains all of these is the lustre of Shreejimaraj, which is immensely divine. Therefore, it is called Chidakash [6].

Q4 You refer to Shreejimaraj as Brahm. In which Vachanamrut is this stated?

Ans In T.2 of this Partharo and in V.13 Q.2, Shreejimaraj is referred to by the name 'Brahm'.

Q5 In T.2, the ten names of Shreejimaraj, such as Krishna, have been stated. What meaning should be understood from each of these?

Ans His name is Krishna because He attracts His disciples towards Him; He was born in the month of Chaitra; and because Markandeya Muni gave Him the name. It is Shreejimaraj who bestows beauty to all the categories, i.e. the categories of the *Muktas*, Akshar, Brahm and Mul-purush, i.e. Ishwar. Therefore, the prefix 'Shree', signifying beauty, is applicable to Him. For that reason, Shree Krishna is a name of Shreejimaraj [1]. His name is Purushottam because He is elite (Uttam) amongst the Purushs, i.e. His *Muktas* [2]. He omnisciently resides within all, including Akshar, etc., in an *anvay* form; therefore, His name is Vasudev [3]. 'Nar' signifies the assemblage of His *Muktas*. Amongst them, He does '*ayan*', i.e. He dwells amongst them; He is therefore referred to as Narayan [4]. His lustre, i.e. Akshardham, is the *aatma* of all, i.e. both the perishable (Kshar) and imperishable (Akshar) categories. He is beyond the *aatma*, i.e. His lustre; and He is the *shariri* of this *aatma*, and so He is called Param-aatma [5]. His lustre, i.e. Akshardham is superior to all, including the perishable and imperishable categories, as well as the *murtiman* Akshar, etc. This lustre is referred to as Brahm. He sustains that Brahm, and His

greatness is superior to that of the Brahm; therefore, He is called Brahm [6]. He is the controller of that Akshardham, i.e. His lustre, and He is superior to it, and therefore, He is called Par-brahm [7]. He is the controller of the categories of Jeev, Maya and Ishwar; and above these the categories of Brahm; above these the categories of *murtiman* Mul-akshar; and above these still the categories of *Muktas*. Therefore, He is called Ishwar [8]. It is said that Mul-purush, i.e. the category of Ishwar, whose lustre is referred as Brahm by the Vedantis and comprises of pure *sattvik* attributes, is called Ishwar. Also, it is said that the Brahm that assimilates impure *sattvik* attributes, is called the soul. Moreover, the Brahm that is advocated using descriptions such as: the origin of all objects; the cause of that lustre; and the entity that sustains it, is Brahm in the form of Mul-purush. This is mentioned here as the category of Ishwar. This Brahm confers prowess to the categories of Ishwar, Brahm and Akshar and so it is called Ishwar. Shreejimaraj is beyond all of these; the cause of them all; their inspirer; and greater than them all. Therefore, He is named Parameshwar (superior Ishwar) [9]. He pervades within them all. Therefore, He is referred to as Vishnu [10].

Q6 In which Vachanamruts has Shreejimaraj been referred to as Shree Krishna, Purushottam, Vasudev, Narayan, Param-aatma, Brahm, Par-brahm, Ishwar, Parameshwar and Vishnu?

Ans Shreejimaraj is called Shree Krishna, Lord Shree Krishna and Shree Krishna Purushottam in T.2,4,8 and 9 of this Partharo and in:

Vachanamrut Question Topic				Vachanamrut Question Topic			
Gadhada First Section	5	1	1	Gadhada Middle Section	19	1	2
	7	1	1		29	1	1
	8	1	1		30	1	1
	9	1	1		35	1	1
	12	2	2		38	1	2
	13	1	1		39	1	1
	21	1	8		40	1	1
	78	25	25		64	2	2&3
Loya Section	1	8	8	Vadtal Section	65	1	1
	4	2	2		1	1	1
	7	2	6		2	1	2
Panchala Section					13	2	2
	2	1	1	Ashlali Section	1	1	1
	6	1	2	Gadhada Last Section	5	3	3&4
					20	2	2
					21	1	7
					31	1	1

In Partharo topic 2, 5 and the Vachanamruts stated below, Shreejimarharaj had been denoted by the name Purushottam.

	Vachanamrut	Question	Topic
Gadhada First Section	8	2	4
	12	2	2
	21	1	8
	41	1	1
	51	1	1
	64	1	1
	71	3	3
Sarangpur Section	1	1	1
Kariyani Section	8	1	1
Loya Section	7	2	4
	12	1	1
	14	1	1
	15	5	5
	18	1	2
Panchala Section	7	1	1

	Vachanamrut	Question	Topic
Gadhada Middle Section	8	2	2
	13	1	2&3
	21	4	8
	31	1&2	1&5
	32	1	2
	42	1	1&2
Amdavad Section	4	1	2
	5	1&2	1&2
	6	2	3
	7	1	1
Ashlali Section	1	1	1
Jetapur Section	4	1	1
	5	1	1
Gadhada Last Section	27	1	1
	37	1	1

In the Vachanamruts stated below, Shreejimarharaj had been denoted by the name Purushottam-narayan.

	Vachanamrut	Question	Topic
Gadhada First Section	21	1	7&8
Kariyani Section	12	3	3
Loya Section	2	2	2
	11	2	2
	12	1	1
	13	2	2

	Vachanamrut	Question	Topic
Panchala Section	7	1	2
Gadhada Middle Section	3	1	2
	42	1	1
Ashlali Section	1	2	2

In the Vachanamruts stated below, Shreejimarharaj had been denoted by the name Lord Purushottam.

	Vachanamrut	Question	Topic
Gadhada First Section	7	1	2
	20	2	2
	24	2	5
	31	2	3
	32	4	3
	33	1	1
	41	1	1
	45	1	1
	51	1	1
	63	3&4	3,4&5
	64	1	1&2
	66	1	2
	71	5	5
	72	2	3
	73	5	6
	78	16&25	16&25
Sarangpur Section	4	1	1
	5	2	3
	12	2	3

	Vachanamrut	Question	Topic
Kariyani Section	7	4	4
	8	1	1&2
Loya Section	1	8	8
	14	1	2
Gadhada Middle Section	9	1	2
	10	1&2	1&2
	13	1	2
	17	2	2
	19	1	2
	42	1	1&2
	50	1	1
Vadtal Section	12	1	1
Jetapur Section	1	1	1
Gadhada Last Section	26	1	1
	31	1	1

In the Vachanamruts stated below, Shreejimaraj had been denoted by the name Vasudev.

	Vachanamrut	Question	Topic
Kariyani Section	7	4	4
Gadhada Middle Section	10	1	1
	31	1&2	1,3&5
	32	1	2
	48	1	7
	57	1	1

	Vachanamrut	Question	Topic
Vadtal Section	5	1	1
Ashlali	1	1	1
Gadhada Last Section	33	2	3&6

In Partharo topic 4,5,8 and the Vachanamruts stated below, Shreejimaraj had been denoted by the name Narayan.

	Vachanamrut	Question	Topic
Loya Section	10	6	8
	13	1&2	1&2
	14	1	2

	Vachanamrut	Question	Topic
Gadhada Middle Section	19	1	2
	57	1	1
Ashlali Section	1	1	1

In the Vachanamruts stated below, Shreejimaraj had been denoted by the name Param-aatma.

	Vachanamrut	Question	Topic
Gadhada First Section	8	2	4
	72	4	6
Sarangpur Section	1	2	2
Loya Section	10	6	8

	Vachanamrut	Question	Topic
Gadhada Middle Section	36	1	1
	57	1	1
	62	3	3
Amdavad Section	1	1	1
Jetalpur Section	3	2	4

In GFS.39 T.1, GFS.42 T.1, GFS.50, V.13 Q.2, & Am.4 T.1 Shreejimaraj had been denoted by the name Brahm.

In the Vachanamruts stated below, Shreejimaraj had been denoted by the name Par-brahm.

	Vachanamrut	Question	Topic
Gadhada First Section	8	2	4
	71	3	3
	73	5	9
Sarangpur Section	12	2	3
Loya Section	7	2	4
	10	6	8

	Vachanamrut	Question	Topic
Gadhada Middle Section	3	1	2
	8	2	2&3
	13	1	2
	30	1	1
	62	3	3
	65	1	1
Amdavad Section	6	2	3
Ashlali Section	1	1	1

In K.10 T.1 and GLS.10 Q.1, Shreejimaraj had been denoted by the name Ishwar.

In Partharo topic 9 and the Vachanamruts stated below, Shreejimaharaj had been denoted by the name Parameshwar.

	Vachanamrut	Question	Topic
Gadhada First Section	2	1	1
	8	2	4
	18	1	1
	27	1	1
	30	1	1
	31	1	1&2
	33	1	1
	34	1	1,2&3
	35	1	1
	36	1	1
	37	1	4
	39	1	1
	45	1	1
	47	1&2	1&2
	48	1	2
	49	1	1
	53	1	1
	54	2	2
	55	1	2
	56	3	4
	58	4	5
	63	5	6
	65	4	4
	67	1	1
	70	1&4	1&4
	73	6	11
	74	2	6
	78	1	1
Sarangpur Section	1	2	2
	2	2	3
	4	1	3
	5	3	4
	9	3	4
	10	1	1
	11	1	2
	13	1	1
Kariyani Section	6	4	6
Loya Section	2	1	1
	10	6&8	8&10
	12	1	1
	17	5	7
Panchala Section	5	1	1

	Vachanamrut	Question	Topic
Gadhada Middle Section	7	1	2
	9	1	5
	10	1,2&3	1,2&3
	12	1	2
	16	2	2
	19	1	2
	21	2&4	4,5&8
	26	1	1
	27	3	4
	34	2	2
	36	1	1
	37	1	1
	41	1	1
	53	1	2
	57	1	2&4
	62	3	3
	65	1	3
Vadtal Section	2	1	2
	5	1	1
	6	1	1&2
	8	1	1
	11	4	5
	12	1	1&2
	17	2	2
Amdavad Section	1	1&2	1&2
	2	1	1
	3	1	1
Gadhada Last Section	1	1	1
	2	1	1&2
	4	2	2
	7	1	3
	9	1	1
	10	1	1
	14	1,10&11	
1,11&12	18	4	4
	22	2	4

In Partharo topic 2, Shreejimaharaj had been denoted by the name Vishnu.

Q7 It is stated that God has adorned fish-shaped ornaments (*kundal*) on His ears and a crown (*mugat*), encrusted with jewels. However, jewels are material (*mayik*) objects, therefore they cannot exist in Akshardham. How should this be understood?

Ans The places where Shreejimaraj presides when He is in a human form should be understood as being Akshardham. In GMS.42 T.3, it is said, 'The centre of Akshardham exists wherever My *Murti* presides'. This has been said to denote the identicalness of here (where the Lord presides in a human form) and there (Akshardham). The sandalwood paste and the flute that are described also belong to this world. Therefore, the abode exists wherever the Lord of that abode presides.

Q8 It is said that He is served by Radhika, Laxmi, the *murtiman* weapons, the attendants such as Nand, Sunand and Shreedama and the accomplishments (*siddhis*) such as Anima. It is also said that the four Vedas eulogise Him. Do all these remain in the service of Shreejimaraj in Akshardham or not? Do the Vedas eulogise Him as being in Akshardham or not?

Ans When Shreejimaraj mercifully bestows *darshan* in a human form for the salvation of all, His incarnations and the attendants of those incarnations, all come here for their own salvation. They all offer their services to Shreejimaraj. This is stated in the fourth aim in the Rahasyarth of GMS.58 Q&A.1. The Vedas also eulogise Him in the same manner.

Q9 It is stated that Shreejimaraj sustains the four forms of Vishnu (Chatur-vyuh), such as Vasudev; and the incarnations such as Keshav and Varah. It is also said that He manifested in the form of Nar-Narayan, Shree Krishna and Arjun. Shreejimaraj is supreme, yet He is said to have manifested in those particular forms. How should this be understood?

Ans Shreejimaraj exists amongst all the incarnations; therefore, these are His incarnations. For that reason, it is stated that He manifested. In GFS.27 T.1, "All the wonders that have occurred in the past; are occurring presently; and those that will occur in the future, should be known as Mine." As the authority of Shreejimaraj exists within all those incarnations, it is stated that He sustains all of them. Now, at this present time, He Himself has manifested in this universe.

Q10 In T.3 it is said that Nar-Narayan and the sages reside in Badrik-ashram. In T.5, it is stated that they were cursed, and they manifested on the Earth. However, in Q&A.9 of the Rahasyarth for T.2 of the Partharo, you have stated that the incarnator of Nar-Narayan and the other incarnations, i.e. Shreejimaraj Himself, has manifested. Also, in GFS.31 T.3, Shreejimaraj has referred to Himself as being beyond Akshar; and in GFS.78 Q.9, it is stated, "I have given *darshan* because of My mercy." From all these perspectives, Shreejimaraj Himself has manifested. There appears to be a contradiction. How should this be understood?

Ans When in Akshardham, Shreejimaraj decided to manifest in this universe for the salvation of innumerable souls. At that same time, Nar-Narayan was cursed in Badrik-ashram. Therefore, under the pretext of Nar-Narayan, the Lord of Akshardham, Lord Shree Swaminarayan, Parbrahm Himself, manifested at the abode, Chhapaiya, through Bhakti and Dharma. It is stated in

J.4 Q.1 T.4, “Today, you have all attained Shree Purushottam in the form of the sage Nar-Narayan.” It is also stated in J.5 T.1, “I am Shree Purushottam, the Lord of Akshardham.” Therefore, it is true that Shreej Maharaj has mercifully given *darshan*; and it is also true that Nar-Narayan was cursed.

Q11 In T.4, it is said that the Lord Shree Krishna who presides in Akshardham, gave *darshan* to Bhakti and Dharma in Vrindavan. Who should this Shree Krishna be understood to be? Which Akshardham does this refer to?

Ans Shreej Maharaj gave *darshan* to Bhakti and Dharma. Shreej Maharaj is therefore being referred to by the name Shree Krishna here. The Akshardham referred to is also that of Shreej Maharaj.

Q12 When Shreej Maharaj gave *darshan* to Bhakti and Dharma, He said, “Previously, I had killed the demons.” Why did He say this?

Ans It is Shreej Maharaj who grants prowess to all the incarnations that have existed in the past and those who will manifest in the future. Therefore, with the prowess bestowed to them by Shreej Maharaj, the previous incarnations killed demons. Therefore, it should be known that Shreej Maharaj had in fact killed them. In GFS.27 T.1, it is said, “All the wonders that have occurred in the past; are happening now; and those that will occur in the future, arise due to the power of the *pratyaksh* God that I have met.”

Q13 In T.8, Ramanand Swami has been called the incarnation of Uddhav. What should be understood by this?

Ans ‘Ut’ refers to someone who is Utkrushi, i.e. the best; and ‘dhav’ means the Swami, i.e. the master. This is what is meant by Uddhav. The best master refers to Shreej Maharaj. Ramanand Swami was an incarnation, i.e. a *Mukta* of Shreej Maharaj. This is what is being said here.

Q14 You (Jeevanpran Bapashree) have called Ramanand Swami a *Mukta* of Shreej Maharaj. However, in T.8 of the Partharo, it is said, “Ramanand Swami renounced his mortal body and returned to Badrik-ashram. In this manner, he was relieved from the curse of Durvasa.” This seems contradictory. How should it be understood?

Ans Under the pretext of the curse of Nar-Narayan, it was actually Shreej Maharaj Himself who manifested. Therefore, He has called Himself Nar-Narayan; and for the same reason, He has referred to His Akshardham by the name Badrik-ashram. So it should be understood that he went to Akshardham. As he manifested under the pretext of the curse, it is said that he was freed from the curse.

Q15 In T.9, it is stated that Shreej Maharaj granted His *darshan* to His disciples in many forms, such as Laxmi, Radhika and Shree Krishna. Did they visualise Shreej Maharaj Himself or did He make the incarnations such as Shree Krishna appear before them?

Ans In the same topic, it is stated that He Himself appeared in the forms of all the incarnations and in the forms of Laxmi, Radhika and all the attendants.

Q16 Shreej Maharaj revealed His lustre, which is equivalent to millions and millions of suns. Which lustre is this?

Ans The lustre, i.e. the mass of radiance from Shreej Maharaj's *Murti* is called Brahm-jyoti in GFS.7 T.1 and GLS.36 Q.1. This Brahm-jyoti has infinitely many rays. From just one of these rays, He reveals just a small portion of lustre; and this is said to be equivalent in brightness to millions and millions of suns. The entirety of this lustre is referred to as Akshardham. Therefore, the amount of lustre stated refers to only a small amount of the radiance of one ray from Akshardham. It should not be understood as being that of the whole of Akshardham.

Q17 It is said that Shreej Maharaj gave *darshan* in the form of the Brahm that is the observer. What should be understood by the 'Brahm that is the observer'?

Ans The 'Brahm that is observer' refers to Mul-purush, i.e. Ishwar. In S.6 Q.1 T.2, this Mul-purush has been described as omniscient, granter of fruits (*fal-pradata*), the observer, Brahm and Par-brahm. He gave *darshan* in the form of this Mul-purush, who is referred to as 'the embodiment of truth, consciousness and bliss (*sat-chit-anand*)' in S.5 Q.2 T.3.

Q18 The 'source of ignorance' has been stated. What should be understood by this?

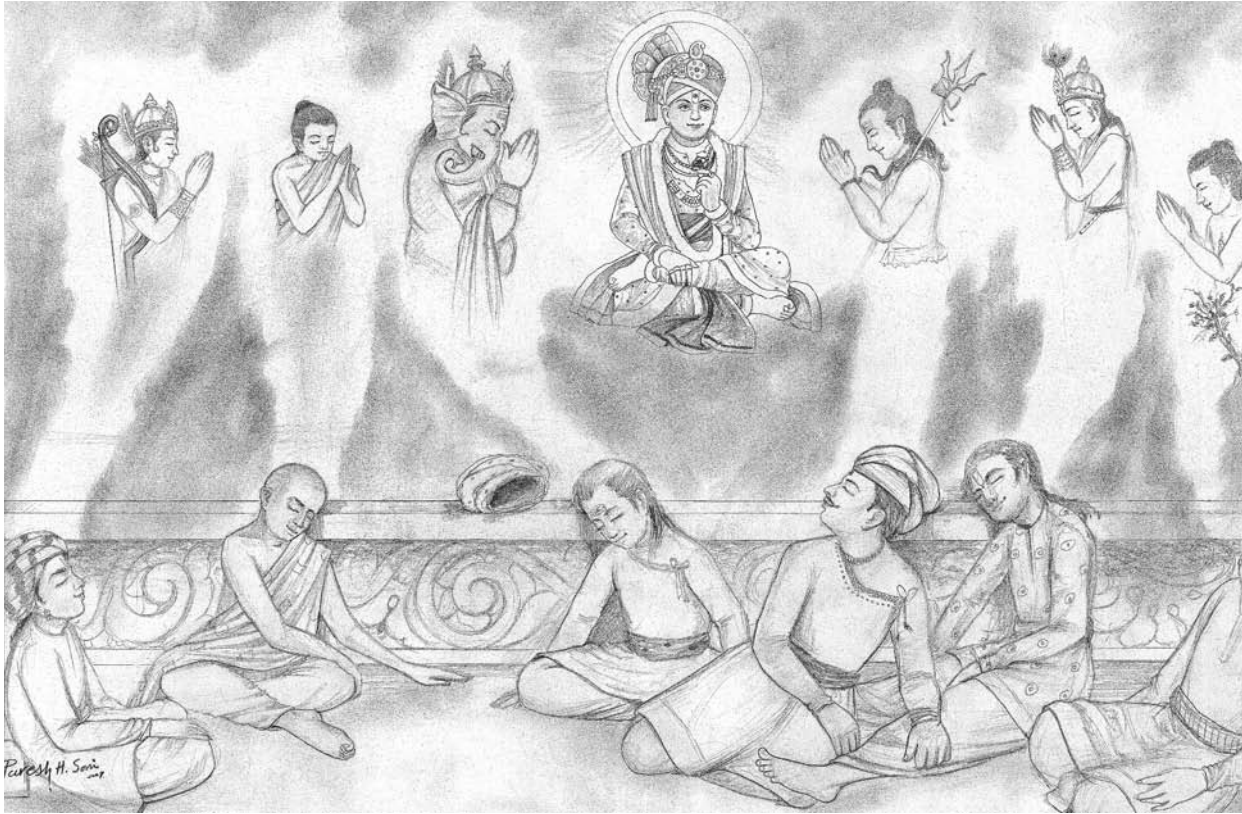
Ans In K.12 Q.1, it is said that the *karan* body is the Maya of the soul. This is the source of ignorance. In addition, Shreej Maharaj is superior to the categories of Jeev, Ishwar, Brahm, and *murtiman* Mul-akshar. If this is not understood, and if one has *upasana* for some deity other than Shreej Maharaj, then this also constitutes the source of ignorance. This is stated in L.17 Q.5 T.7. If someone has evaluated the bliss of all others, such as Akshar, and concluded that the Lord's bliss is superior to all, and still he does not understand that he should unite with His *Murti*, the source of ignorance exists within him. Shreej Maharaj has manifested in order to eliminate this source of ignorance. Therefore, having *upasana* for other deities such as Mul-akshar is itself the source of ignorance.

Q19 You refer to the categories of Brahm and Akshar. In which Vachanamrut are they mentioned?

Ans in K.10 Q.1 T.4, it is stated, "By worshipping Me, due to My efficacy, My disciples becomes similar to Prakruti-Purush, Brahm and Akshar, but no-one is able to become like Me." Therefore, there are innumerable Mul-Purush, Brahm, i.e. Vasudev, Akshar, etc., so they should be known as categories.

Q20 In T.11, it is stated that Shreej Maharaj had large, grand temples with huge *shikhars* built in which He installed *Murtis*. Why did He install *Murtis* of *paroksh* incarnations?

Ans Shreej Maharaj Himself gave *darshan* in the forms of the incarnations. These, i.e. His own *Murtis*, have been installed. Other incarnations have not been installed. Therefore, in our *Sampraday*, all the idols that are installed in the temples and have been referred to by the names of *paroksh* incarnations, are all of Shreej Maharaj Himself. The *paroksh* incarnations have not been installed.



Having fallen into a trance, the people visualise all the previous incarnations praying to Shreej Maharaj. By this, they are able to recognise Shreej Maharaj to be the supreme God

Q21 Shreej Maharaj granted His *darshan* in the guise of other incarnations to believers of other faiths. What is the reason for installing these forms?

Ans By having the *darshan* of Shreej Maharaj in those forms, the disciples of other incarnations gain affection for them and come for *darshan*. Then, by associating with a *Sat-purush*, they come to recognise Shreej Maharaj to be supreme and become His disciples. Their source of ignorance is eradicated and they attain eternal salvation. Those *Murtis* have been installed to enable this.

Q22 Should one recognise all the *Murtis* that have been installed in the temples of our *Sampraday* to be above the categories of *Akshar* and the *Muktas*, or below them?

Ans Those *Murtis* are above *Mul-akshar* and the *Muktas* because they are the *Murtis* of Shreej Maharaj Himself. Therefore, they are Shreej Maharaj Himself.

Q23 Should one meditate on those *Murtis* or not?

Ans Those *Murtis* have been installed for the satisfaction of many souls. They are not installed for meditating upon. His own *Murtis*, i.e. those by the names of Sahajanand Swami, Harikrishna Maharaj, and Shree Ghanshyam Maharaj, have been installed for meditating upon. Only these *Murtis* should be meditated upon. This has been stated in L.11 Q.2 T.4: "One should meditate only on the *Murti* of God that has been attained, but not on the other *paroksh* incarnations." Therefore, His appearance in the form of the *paroksh* incarnations should not be meditated upon.

This concludes Partharo - Preface to the Vachanamrut

॥ स ज त ॥ १ ॥ ५ ॥ नामागशर शुद्धि ॥ ५ ॥ च
धेदादायाचर नादर बारमां सधुनी जाय
वे श्वेतवस्त्रधारण क स्यां द तां ने पोतान
नाहरिभक्तनिसभाभगई ने वेठि हति ॥ प
कनां कियुं साधन क ठ रण ले ॥ तारे सर्वे ब्रह्म
मऊरण प्रमाणो उ त्तर क स्योपराय यो न
त्तर करिये जे भगवान ना स्व रूप मां मन नि
ए न थि जने जे मनुष्य नाम न निवृत्ति भग
अधिक प्राप्ति शास्त्र मां क दिन थि कां जे भ
म चिंता मणि को एक पुरुष ना हा थ मां हो
य ले ते म भगवान निमृत्ति ने विषे जे नाम न
वे श्वेतवस्त्रधारण क स्यां द तां ने पोतान
नाहरिभक्तनिसभाभगई ने वेठि हति ॥ प
कनां कियुं साधन क ठ रण ले ॥ तारे सर्वे ब्रह्म
मऊरण प्रमाणो उ त्तर क स्योपराय यो न
त्तर करिये जे भगवान ना स्व रूप मां मन नि
ए न थि जने जे मनुष्य नाम न निवृत्ति भग
अधिक प्राप्ति शास्त्र मां क दिन थि कां जे भ
म चिंता मणि को एक पुरुष ना हा थ मां हो

Gadhada First Section





Gadhada Part 1

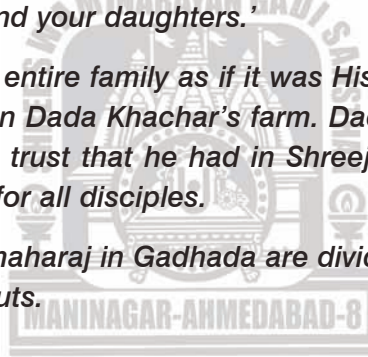
Gadhada, also known as Gadhpur, is situated in the Saurashtra region of Gujarat, near Bhavnagar. Ancient history states that Shree Krishna often visited this area with his queens and in the age of Treta-yug, Ram and Laxman, and Jankiji, also visited it.

In Samvat 1730, Unad Khachar left the village of Hadika and first resided in Gadhada. The fortress walls (gadh) of Junagadh reached this region and so, it was named Gadh-pur (pur meaning city). The ruler of the village, Ebhal Khachar, first became acquainted with Shreej Maharaj through the disciple Mancha Khachar in Kariyani. Seeing the sincere devotion and loving affection that Ebhal Khachar and his entire family had for Him, Shreej Maharaj became extremely pleased. Consequently, in Samvat 1861 Maha Sud 11 (Sunday 10 February 1805), Shreej Maharaj first went to Gadhada. From then onwards, Shreej Maharaj thought of Gadhada as His home and mostly remained in this village. He performed many wondrous, divine deeds here.

Before taking Ebhal Khachar to His divine abode, Shreej Maharaj promised him, 'From today, I will look after Dada Khachar and your daughters.'

Shreej Maharaj looked after the entire family as if it was His own. Shreej Maharaj once even commanded His sants to work in Dada Khachar's farm. Dada Khachar was regarded as the ultimate disciple. The complete trust that he had in Shreej Maharaj is renowned within the Satsang as being the ideal aim for all disciples.

The discourses held by Shreej Maharaj in Gadhada are divided into three Sections. The First Section contains 78 Vachanamruts.



Gadhada First Section, Vachanamrut 1

In Samvat 1876, Magshar Sud 4 (Sunday 21 November 1819), Shreejimaharaj arrived during the night at the living quarters of the *sadhus*, at Dada Khachar's court in Gadhada. He was dressed entirely in white clothing. A congregation of *sadhus* and disciples from different regions had assembled before His lotus face.

- (1) Then, Shreejimaharaj asked, (1) "Of all the means to please God, which is the most difficult?" All the *brahmcharis*, *sadhus* and *gruhasth* disciples tried to answer according to their understanding, but none were able to provide a satisfactory answer. So Shreejimaharaj said, "Well! I shall answer. No means to please God is as difficult as having a constant inclination (*vrutti*) of one's mind towards the *Murti* of God. The scriptures have not referred to any better achievement than to have a constant inclination of one's mind on the *Murti* of God, because the *Murti* of God is just like a wish-fulfilling gem (*Chintamani*). Just as a person in possession of such a gem can acquire whatever object he desires, a person who has a constant inclination of his mind on the *Murti* of God, can instantly visualise Jeev, Ishwar, Maya and Brahm, if he so wishes. He can also visualise God's abodes, such as Vaikunth, Golok and Brahm-mahol. Therefore, there is no other means more difficult than having a constant inclination of one's mind on the *Murti* of God, and there is no other achievement greater than this [1]." [1]
- (2) A disciple then asked Shreejimaharaj, (2) "What is the nature of that which is called the Maya of God?" Shreejimaharaj replied, "For a disciple of God, any obstacle that arises in his mind and hinders him whilst meditating on the *Murti* of God, is called Maya [2]." [2]
- (3) Muktanand Swami then queried, (3) "Having left his physical body, which is composed of the five basic elements (*panch-bhut*), what form does a disciple of God attain whilst going to Lord's abode?" Shreejimaharaj replied, "By the will of God, a disciple under the shelter of Dharma-kul attains a *Brahm-may* form. Having left their physical body, whilst going to the Lord's abode, some disciples ride eagles, some travel upon chariots and some make the journey sitting in aircraft. The Lord's disciples reach the Lord's abode in this manner. This can be perceived by a person who has achieved *Yog-samadhi* [3]." [3]
- (4) A disciple then asked, (4) "Why is it that some people, despite having a long-standing association with the *Satsang*, still do not have as intense an admiration for it, in the same manner that they have for their body and their relatives?" Shreejimaharaj replied, "He has not fully understood the glory of God. When a *sadhu*, whose association can lead him to fully understand the glory of God, points out his faults, he is unable to accept and remedy those faults. Furthermore, he starts to demerit that *sadhu*. Due to this sin, such a person cannot develop an intensive affiliation to the *Satsang*. This happens because any sin committed elsewhere can be eradicated through the association of a *sant*. However, those sins committed against *sants* cannot be eliminated by any other means, except through the mercy of the *sant*."



A disciple reaches the end of his mortal life. By the will of Shreej Maharaj, that soul attains a Brahman form; and riding on an eagle, he reaches the divine abode of God

“It is stated in the scriptures:

अन्यक्षेत्रे कृतं पापं तीर्थक्षेत्रे विनश्यति । तीर्थक्षेत्रे कृतं पापं वज्रलेपो भविष्यति ॥

A sin committed elsewhere is destroyed at a holy place; but when committed at that holy site, the sin becomes so embedded into that person, that it cannot be eradicated.

Skand Puran Vaishnav-khand Margshirsh-mahatmyam Chapter 17 Verse 17

For that reason, a person who does not demerit a *sant*, can acquire an intense love for the Satsang [4].”

[4]

Gadhada First Section, Vachanamrut 1 {1}

Rahasyarth Pradeepika Tika

There are four questions in this Vachanamrut. In the first question, Shreejimaraj says that if one keeps the inclination of his mind constantly towards God, he can visualise the abodes such as Golok, and also Jeev, Ishwar, Maya and Brahm, if he so wishes [1]. In the second question, anything that creates an obstacle whilst meditating on God is Maya [2]. In the third question, a disciple of the Lord attains a *Brahm-may* form after leaving his physical body [3]. In the fourth question, it is stated that a person who demerits someone for commenting on a fault in him, cannot have affection for the *Satsang* and he becomes a sinful person. That sin can be destroyed by the benevolence of a *sant* and therefore a *sant* is called a holy place of pilgrimage (*tirth*) [4]. These are the four topics.

Q1 In Q.1, it is stated that the constant inclination of one's mind on the *Murti* of God is the most difficult of all the means, and is also the greatest achievement, to please God. However, the mind and one's inclination are both material (*mayik*) attributes. How can the Lord be perceived through such material means?

Ans In the beginning, the soul is able to keep its inclination on the Lord through the mind. Gradually, it becomes beyond the attributes of Maya (*nirgun*), and it can then visualise the Lord by its own accord. It is said in the Hari-vakya-sudha-sindhu Chapter 208:

देहत्रयमलं तद्वत् सांख्यज्ञानाम्बुना स च ।
धूत्वा शुचिर्हरिं ध्यायेत् तदाऽतिसुखभाग् भवेत् ॥१६॥

God accepts a disciple's worship, only when he offers it after having become as holy as God is. Therefore, one should remove the dirt, in the form of the three states of the body, using water, in the form of sankhya-gnan. After having become as pure as God, if a disciple meditates on Shreejimaraj, he attains the ecstasy of Shreejimaraj.

Q2 It is stated that a disciple who has his mind constantly inclined on the *Murti* of God can visualise Jeev, Ishwar, Maya and Brahm, and the abodes such as Golok. In GFS.49 Q.2, it is stated that the visualisation of *shat-chakra* and the abodes like Golok without God is called *bahya-drashti*. How should this be understood?

Ans This has been said to attract those disciples who are desirous of worldly objects (*sakam*) and are endeavouring to reach an accomplished state (they are in *sadhan-dasha*), with a purpose of uniting them with the Lord. The relevance of this statement to an individual disciple is dependent on the calibre of that disciple. In GFS.49, it is said that the visualisation of the abodes, etc., excluding the Lord, is called *bahya-drashti*. However, the visualisation of the abodes, including the Lord, and without the desire for anything else, is not referred to as *bahya-drashti*. Such disciples have achieved an accomplished state (*siddh-dasha*). In S.10 Q.2 T.3, it is stated, "God and His abodes are never far from a person who has achieved *antar-drashti*, because God shows them His *Murti* and abode, even though there is no aspiration from the

disciple to see them.” In GFS.9 T.2, it is stated, “I forcedly reveal to a disciple My divine prowess (*aishwarya*) and My *Murti* in My divine abode.” Therefore, whatever the Lord shows of His own will, without any desire from the disciple, is not called *bahya-drashti*. However, if the disciple himself desires to visualise these, it is called *bahya-drashti*.

Q3 In Q.2, Maya is described as whatever causes an obstacle whilst meditating. What is this Maya?

Ans Mul-prakruti and everything else that originates from it, as well as any thoughts regarding it, should be regarded as Maya. Mul-purush is the category of Ishwar, which is above Mul-prakruti. Above these is the category of [Vasudev-]Brahm. Higher than these, is the category of Mul-akshar. All these create obstacles whilst meditating and in the comprehension of *upasana*. Therefore, it should be understood that up to Mul-akshar, all the categories create obstacles. It is only when the soul thinks of itself as Akshardham - the lustre of Shreejimaraj - which is beyond Mul-akshar and is the cause of Mul-akshar, and becomes absorbed into that lustre by concentrating on the *Murti* of Shreejimaraj, can it be said that no obstacle exists between the meditating disciple and Shreejimaraj. Therefore, it should be understood that up to Mul-akshar, all can be considered as being the creators of obstacles.

Q4 In which Vachanamrut is it stated that the lustre of Shreejimaraj is the cause of *murtiman* Mul-akshar?

Ans In K.8 T.1, Shreejimaraj has said that His *nirgun* form, i.e. His lustre, is the *aatma* of Mul-akshar. In GFS.64 T.1, this lustre is described as pervading through Mul-akshar and is his *aatma* and his *drashta*. Thus, the lustre of Shreejimaraj is the cause of Mul-akshar.

Q5 It is understandable that Maya can raise obstacles in the form of thoughts and volitions etc., but how do the categories of Ishwar, Brahm and Mul-akshar create obstacles?

Ans A lamp is seen when our eyes make contact with its light; stars are seen when our eyes make contact with their light; the Moon is seen when our eyes come into contact with moonlight; and the Sun is seen when our eyes come into contact with sunlight. In the same way, if we believe our soul to be united with the lustre of Mul-purush, who is above Mul-maya, it can attain the contact of Mul-purush's lustre, i.e. Ishwar. Only then can we attain the Mul-purush status. However, above this, is the [Vasudev-]Brahm status and this can not been attained. Ishwar can therefore be considered to have created an obstacle in achieving the [Vasudev-]Brahm status. Similarly, by associating with the lustre of [Vasudev-]Brahm, the [Vasudev-]Brahm status may be attained, but not the Akshar status. From this perspective, [Vasudev-]Brahm can be considered an obstacle. By associating with the lustre of Akshar, the status of Akshar can be attained, but Purushottam is not attained. In this context, Akshar acts as an obstacle. When our soul comes into contact with the lustre of Purushottam, He is attained, and the obstacles of Akshar, etc. do not exist. It is stated in GFS.51, “Purushottam can only be visualised when one becomes like Purushottam.” Thus Shreejimaraj is supreme; above Akshar, etc. Only after having believed oneself as His lustre and uniting with His divine abode, i.e. His lustre, can a soul

become one with Shreej Maharaj. Shreej Maharaj can only be attained in this manner, but not in any other way.

Q6 In which Vachanamrut is this lustre defined as the abode of Shreej Maharaj?

Ans The lustre is described as His divine abode in P.1 T.1 and it is called His own lustre in GFS.66 T.1. The explanation of this is given in Partharo Q&A.2.

Q7 In which Vachanamrut is Brahm described as being hierarchically between Mul-purush and Mul-akshar?

Ans In K.10 Q.1 T. 4, the hierarchical position of Brahm is said to be between Mul-purush and Mul-akshar. This Brahm is referred to as Vasudev, the Lord of Shwet-dweep. The divine abode of this Vasudev-brahm is above Golok, the abode of Mul-purush, and it is the abode of this Vasudev-brahm that is referred to as Brahm-pur in Am.7 T.1.

Q8 In Q.3, it is said that a disciple of Dharma-kul attains a *Brahm-may* form. What should be understood by the term Dharma-kul, and what is a *Brahm-may* form?

Ans Here, it should be understood that Dharma-kul means the son of Dharma, i.e. Lord Shree Swaminarayan Himself. It is stated that His disciple attains a *Brahm-may* form. Brahm is the lustre of Shreej Maharaj. Those that unite with this lustre and meditate on Shreej Maharaj attain a *sakar* form, similar to that of Shreej Maharaj, which results from that meditation. This is what is called a *Brahm-may* form.

Q9 When can it be said that one has left his body? When he has acquired true spiritual knowledge or when his physical body dies?

Ans When one visualises the *Murti* of Shreej Maharaj within his soul, it may be said that he has left his body. Even though his physical body may remain, it is similar to the sloughed skin of a snake. This is not the same for someone who is of the *siddh-mukta* state. He, by the will of Shreej Maharaj, appears in a human body, although he actually has a divine form. When the snakeskin-like body of a soul finally falls, Shreej Maharaj shows a chariot, aircraft, etc., to take it to the divine abode, but even this is only shown so that other souls can realise. In reality, someone who has become *Brahm-roop* does not need a chariot or aircraft, because he has already realised Shreej Maharaj and for him, there is no coming or going to the divine abode. He has already achieved this status.

Q10 One who has achieved *Yog-samadhi* can see the soul going to the divine abode. Who should be known as someone who has achieved *Yog-samadhi*?

Ans Someone who has a constant rapport with Shreej Maharaj is regarded as he who has achieved *Yog-samadhi*. However, this does not refer to someone who practices yoga, and has yet to visualise God.

Rahasyarth Pradeepika Tika 1

Gadhada First Section, Vachanamrut 2

In Samvat 1876, Magshar Sud 5 (Monday 22 November 1819), Shreej Maharaj was presiding during the night, at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of *sadhus* and disciples from different regions had assembled before His lotus face.

- (1) Mayaram Bhatt asked Shreej Maharaj, (1) “Oh Lord! Explain the characteristics of the three categories of asceticism (*vairagya*): the best, the moderate, and the lowest?” Shreej Maharaj replied, “A person who has the best type of asceticism may remain in the midst of worldly affairs, either on account of the Lord’s command or due to his destiny, but like King Janak, he does not become involved in these issues. He may attain the most alluring objects to gratify his five senses (*vishays*): sound (*shabda*), touch (*sparsh*), sight (*roop*), taste (*ras*) and smell (*gandh*), according to his destiny. However, he experiences them without any affection or attachment to them and they do not leave any lasting impressions on his mind. For such a person, his renunciation is not at all affected. He always sees faults in these senses and thus, has enmity towards them. He always keeps an association with *sants* and the sacred scriptures and constantly remains in the service of the Lord. Despite being inflicted with an unfavourable place, time, company, etc., the prime understanding within him never becomes diluted. Such a disciple can be said to have the best category of asceticism. A person, who has only moderate asceticism experiences gratification of the five senses through attaining alluring objects, yet remains detached from them. However, when circumstances such as time, place, company, etc., become unfavourable, he becomes attached to these objects and his asceticism becomes tainted. Such a person is said to have a moderate type of asceticism. A person with the lowest type of asceticism does not become attached whilst he experiences ordinary and flawed pleasures of the five senses. However, when he experiences an unsurpassed pleasure through his five senses, he becomes attached to them. Someone like this is considered to have the lowest kind of asceticism [1].”

[1]

Gadhada First Section, Vachanamrut 2 {2}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there is one question in which Shreej Maharaj has described the characteristics of the best, the moderate and the lowest type of asceticism for *gruhasths* [1]. This is the one topic.

Q1 Under what circumstances can it be said that someone has remained amidst worldly affairs by command or by destiny?

Ans If someone has a desire to renounce his home life, but the Lord or a *Sat-purush* commands him to remain as a *gruhasth*, he obeys that command, and remains because of that command.



Shreejimaraj commands a disciple, who has an intense desire to become an ascetic, to remain amongst worldly affairs, i.e. to remain as a *gruhashth*

If his parents are elderly and he has no brother, and if his parents do not have enough to eat or drink and he has to remain to serve them, he does so on account of his destiny.

Q2 Which sensations (*vishays*) are described as being unsurpassed, and which are considered to be ordinary and flawed?

Ans A beautiful and obedient wife together with ample wealth, are considered to be unsurpassed sensory objects. An unattractive and disobedient wife and difficulty in obtaining sufficient food to eat are called ordinary and flawed sensory objects.

Q3 What is meant by an unfavourable time, place, etc., due to which, asceticism should not get tainted?

Ans Someone may have a good wife, sufficient good food to eat, and abundant wealth, but on account of his destiny, he may have to go to a foreign country. Consequently, he loses the association with his wife, relatives and wealth. At that foreign land, a beautiful woman may tempt him by giving him all her property, wealth etc.; he may lose all his earned wealth; and be inflicted with a long-term disease, and consequently, he may lose his association with a *Sat-purush*. Eventually, someone may advise him to chant the incantation (*mantra*) of some other deity; to worship him instead, meditate on him, and listen to, or read the scriptures of other sects, in order to re-acquire the woman or property, or to be relieved from the difficulties, disease etc. This is what is meant by the terms 'unfavourable time, place, etc.'

Rahasyarth Pradeepika Tika 2

Gadhada First Section, Vachanamrut 3

In Samvat 1876, Magshar Sud 6 (Tuesday 23 November 1819), during the night, Shreejimaharaj was presiding at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Then Shreejimaharaj said, (1) “Even he who can incessantly visualise God’s *Murti* within him, must remember the various episodes of God, in whichever different incarnation He has performed the episodes, at the various different places. He must also have affection for *brahmcharis*, *sadhus*, and disciples and should retain memories of them all. This is because, if the *Murti* of God is forgotten during his last moments, then the memories of God’s episodes at various different places, or the memories of His disciples or the *brahmcharis* and *sadhus*, or any association that he has had with them, reminds him of God’s *Murti*. In this way, that soul can achieve a great status and experience immense bliss. It is for this reason that I perform grand Vishnu-yag and also, annually celebrate the festivals of Janmashtami, Ekadashi etc., and invite *brahmcharis*, *sadhus* and disciples to such festivals. Even a sinful soul can attain God’s abode if he remembers these during his last moments [1].” [1]

Gadhada First Section, Vachanamrut 3 {3}

Shreejimaharaj donates food to thousands of Brahmins and disciples during the grand festivals that He held; and in this manner, provides unforgettable memories for disciples. If these celebrations are recalled at the end of one’s life, the divine Murti of Shreejimaharaj is also remembered and that soul attains the Lord’s divine abode



Rahasyarth Pradeepika Tika

In this Vachanamrut, there is one merciful statement in which Shreejimaraj has said that even he who can constantly visualise His *Murti* within him, should remember His episodes or those of His incarnations, and one should have affection for *sadhus*, *brahmcharis* and disciples [1]. This is the one topic.

Q1 What are the characteristics of God's *Murti* that is visualised within one's *antah-karans*, and that which is visualised within the soul?

Ans When God's *Murti* is visualised in one's heart, it is seen in His human form, but it is not seen together with His lustre, and one cannot visualise the entire *Murti* at once. When one looks at the feet, the lotus face is not visible and when one looks at the lotus face, the feet cannot be seen. Meditation like this is what is meant by visualisation within one's *antah-karans*. The visualisation of the entire and lustrous *Murti* of God is referred to as visualisation within the soul.

Q2 For someone who can incessantly visualise God's *Murti*, what purpose is there for him to also remember the episodes of God?

Ans It is not stated that someone who can visualise God's *Murti* within his soul should remember the episodes of God, but whilst the *Murti* can only be visualised within one's *antah-karans*, there is a probability that the *Murti* can be forgotten. Through recollection of episodes, the *Murti* can be remembered.

Q3 It is said that the episodes of the incarnations should be remembered. Which incarnations are these?

Ans Here, Shreejimaraj has referred to the *Siddh-muktas* who have accompanied Him onto the earth as incarnations. The episodes of them all are associated with Shreejimaraj. Hence, by remembering their episodes, the *Murti* of Shreejimaraj is also recalled. The *Ekantiks* who are endeavouring to reach the accomplished state (are in *sadhan-dasha*), are mentioned here as the *sadhus*, *brahmcharis* and disciples. The characteristics of a *Siddh-mukta* are explained in V.3 Rahasyarth Q&A.3 and J.1 Rahasyarth Q&A.8.

Q4 Those who have attained an accomplished state (*siddh-dasha*) are referred to as the incarnations of Shreejimaraj. In which Vachanamrut is this stated?

Ans In GFS.33 Q.1, Shreejimaraj has said, "For the salvation of souls, I incarnate in the forms of Narad, Sanak, etc." Therefore, *Muktas* are the incarnations.

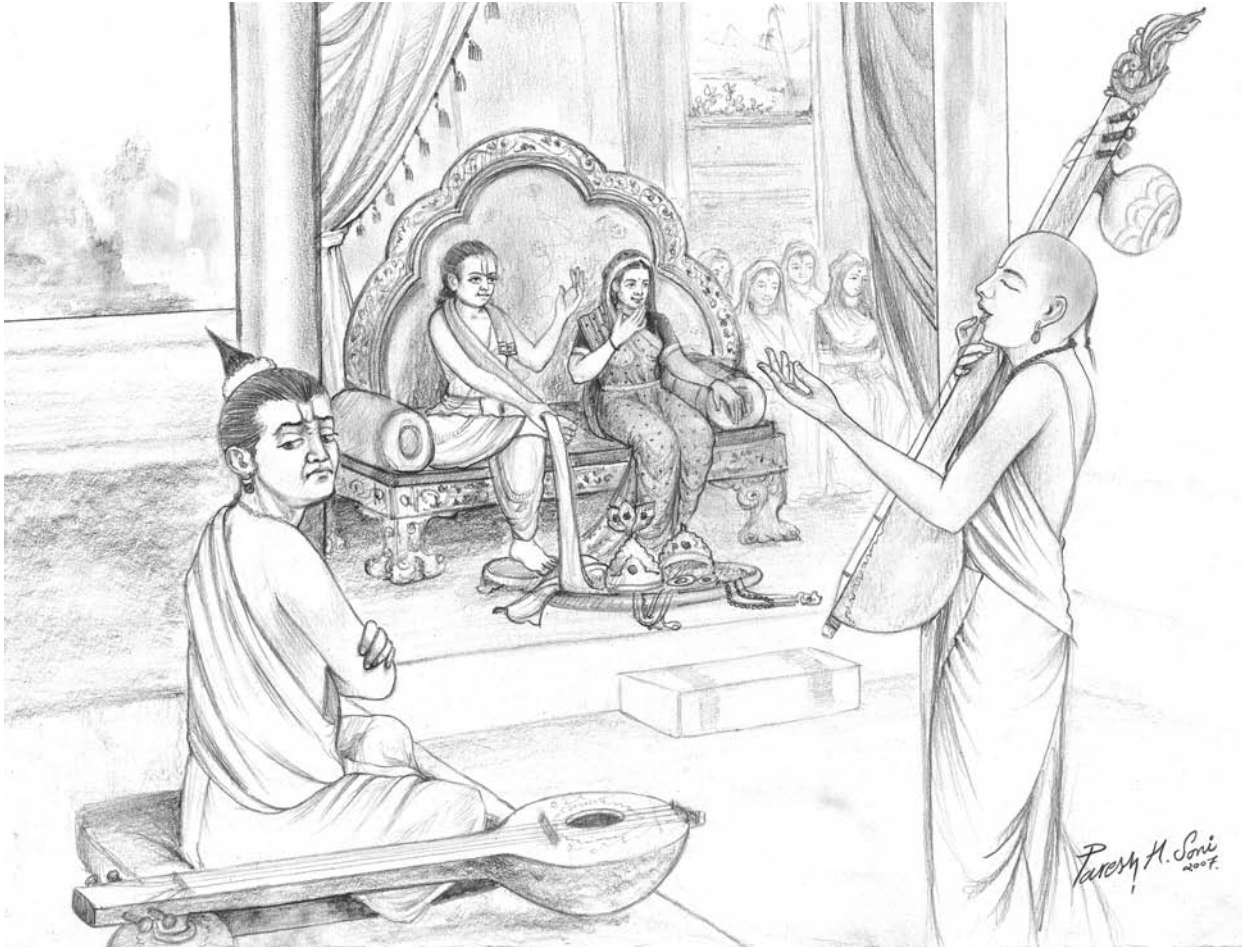
Rahasyarth Pradeepika Tika 3

Gadhada First Section, Vachanamrut 4

In Samvat 1876, Magshar Sud 7 (Wednesday 24 November 1819), Shreejimaraj was presiding at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of *sadhus* and disciples from different regions had assembled before His lotus face.

(1)

Then Shreejimaraj said, (1) “The Lord’s disciples should never be envious of one another.” To this, Anandanand Swami said, “Oh Maharaj! But envy does occur.” So, Shreejimaraj clarified, “If envy does occur, let that envy be like that of Naradji. Once, Naradji and Tumbaru went to Vaikunth for the *darshan* of Laxmi-Narayan. There, Tumbaru sang a song. This pleased both Laxmiji and Narayan. So they rewarded Tumbaru with their garments and jewellery. Because of this, Naradji became envious of Tumbaru. He wished that he could



By singing, Tumbaru pleases Laxmi-Narayan so much that they reward him with garments and jewellery. Seeing this makes Naradji immensely envious of Tumbaru

learn the art of singing as well as Tumbaru so that he too could please the Lord.

Naradji started learning the art of singing and then gave a rendition before the Lord. However, the Lord said, “You do not sing as well as Tumbaru.” So Naradji performed austerities in order to please Shiv, who then granted him a boon. Naradji resumed learning the art of singing and again sang before the Lord. Still, the Lord was not pleased with his singing. He continued learning the art of singing for seven *manvantars*, and then sang before the Lord. Even then, the Lord was not pleased. He then learnt the art of singing from Tumbaru himself, as well as from Rukmani and the other eight chief queens. Finally, he sang before Shree Krishna at Dwarika. Shree Krishna became pleased with him and presented Naradji with his robes and ornaments. It was only then that Naradji gave up his envy towards Tumbaru (Shree Garg-samhita Section 5 - Mathura-khand Chapter 21 & 22). Therefore, if anyone does have envy within him, it should be such that he aspires for the good virtues of the person towards whom he is envious, whilst also eliminating his own vices. If a disciple of God cannot do this, he must by all means possible, relinquish the envy from within him that could otherwise lead him to betray a disciple of the Lord [1].”

[1]

Gadhada First Section, Vachanamrut 4 {4}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there is one merciful statement in which Shreej Maharaj has said that one should become humble and learn good qualities from a virtuous person but should not become envious of him, as this eventually leads to his betrayal [1]. This is the one topic.

Q1

Ans

Having learnt the art of singing from Tumbaru, what might Naradji have learnt from the eight chief queens?

Naradji learnt to give up the desire of being praised, to become humble, and to sing only to please the Lord. Only then does the Lord become pleased.

Rahasyarth Pradeepika Tika 4

Gadhada First Section, Vachanamrut 5

In Samvat 1876, Magshar Sud 8 (Thursday 25 November 1819), Shreejimaharaj was presiding at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

(1)

Then Shreejimaharaj said, (1) “One should meditate on Shree Krishna along with Radhika. One must continue with this meditation even if, whilst meditating, the *Murti* of the Lord cannot be visualised in one’s heart, but one should not give it up out of cowardice. Those who have such perseverance attain God’s immense grace; and due to their devotion, the Lord [1] becomes acquiescent towards such disciples [1].”

Gadhada First Section, Vachanamrut 5 {5}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there is one merciful statement in which Shreejimaharaj has commanded that one should meditate on Him together with His *Muktas* [1]. This is the one topic.

Q1

In this Vachanamrut, it is said that one should meditate on Shree Krishna along with Radhika, but in the Rahasyarth, you have said that one should meditate on Shreejimaharaj together with His *Muktas*. What should be understood by this?

Ans

Many followers of *paroksh* sects were present in the congregation at that time. So the Lord has referred to His *Muktas* by using the name Radhika and has referred to Himself using the name Shree Krishna. However, He has not given a command to meditate on anyone else. In L.11 Q.2 T.4, it is stated, “No other incarnation except Me is to be meditated upon,” and in GMS.19 T.2, it is stated, “One should meditate on Me. When I am not present upon this Earth in a human form, you should meditate on My idol-form (*pratima*), but no other deity should be meditated on.”

Q2

Therefore, Shreejimaharaj has insisted that one should meditate on Him together with His *Muktas*.

Ans

Why has meditation of the Lord together with Laxmiji not been asked for but instead, meditation with Radhika has been?

Radhika always resides beside Shree Krishna. However, Laxmiji is sometimes seen merged into his *Murti*, at which time, her form is not externally visible. Meditation of Laxmiji has therefore not been instructed. In a similar manner to Radhika, Shreejimaharaj’s *Param-ekantik-muktas* always reside beside Him. Therefore, meditation on Shreejimaharaj along with His *Muktas* has been asked for. Shreejimaharaj’s *Anadi-muktas* are represented here by Laxmiji. They are always merged within His *Murti*. Hence the form of *Anadi-muktas* is not externally seen. Therefore, their separate meditation has not been asked for.

Rahasyarth Pradeepika Tika 5

Gadhada First Section, Vachanamrut 6

In Samvat 1876, Magshar Sud 9 (Friday 26 November 1819), Shreejimaraj was presiding at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Then Shreejimaraj said, (1) “A person in this *Satsang* who is prudent (*viveki*), day by day, recognises the faults within himself and recognises the good virtues of the Lord and His disciples. If the Lord or a *sadhu* says harsh words to him, which are in his best interest, he takes them as being beneficial to him, but is not offended. Such a person attains a firm standing in the *Satsang* [1]. A person who is imprudent (*aviveki*) acknowledges more and more of his own virtues as he experiences the *Satsang* and listens to the religious discourses. When the Lord or His *sants* identify flaws in him, he reacts adversely as a result of his own arrogance. Furthermore, he demerits those who advise him. Day by day, such a person diverges from the *Satsang* and loses his status within it. Therefore, someone who renounces arrogance with respect to his own virtues, becomes valiant, and has faith in the Lord and His *sants*, becomes free from imprudence and acquires a high status in the *Satsang* [2].” [1] [2]

Gadhada First Section, Vachanamrut 6 {6}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there is one merciful statement in which Shreejimaraj says that someone who abandons his arrogance with respect to the virtues within himself, and has faith in Him and His *sants*, attains a high status [1]. However, an imprudent person, on account of his arrogance, reacts adversely when either the Lord or *sants* advise him to relinquish the vices within him. He demerits the Lord and His *sants*; and such a person loses his status [2]. These are the two topics.

Rahasyarth Pradeepika Tika 6

Gadhada First Section, Vachanamrut 7

In Samvat 1876, Magshar Sud 10 (Friday 26 November 1819), Shreejimaraj was presiding at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of *sadhus* and disciples from different regions had assembled before His lotus face.

- (1) Then Shreejimaraj said, (1) “Wherever the scriptures describe philosophical issues, they are difficult to be understood by everyone and confusion arises. I am therefore explaining these issues properly and unequivocally, so all listen. To describe the soul (Jeev) as having the three types of body; *sthool*, *sookshma* and *karan*, is the literal description of the soul. However, to describe the soul as being distinct from these three types of body and to be autonomous is the actual description of the soul. To describe Ishwar as having three types of body; *virat*, *sootratma* and *avyakrut*, is the literal description of Ishwar. However, to describe Ishwar as being distinct from these three types of body and to be autonomous is the actual definition of Ishwar. Describing Akshar-brahm as being intrinsically associated with Maya and its actions, i.e. the infinite cosmoses, is the literal description of Akshar-brahm. To describe Akshar-brahm as being distinct from them all, and in reality, being the eternal embodiment of truth, consciousness and bliss (*sat-chit-anand*), is the true description of Akshar-brahm. To describe Lord Shree Krishna as being omniscient and the controller of Akshar-brahm, Ishwar, Jeev, Maya and its actions, i.e. the infinite cosmoses, is the literal description of the Lord. To describe Him as being distinct from all of these and to be residing amongst Brahm-jyoti in His divine abode Golok, is the actual description of the Lord [1]. [1]

“Lord Purushottam, Akshar-brahm, Maya, Ishwar, and Jeev are five distinct entities and are all eternal [2].” [2]

Gadhada First Section, Vachanamrut 7 {7}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there is one merciful statement in which Shreejimaraj has explained the apparent definitions, i.e. *anvay-panu*, and the actual definitions, i.e. *vyatirek-panu*, of the categories of Jeev, Ishwar, Akshar and Himself. He has stated that His own abode, in the form of Brahm-jyoti, exists at the centre of His own lustre, and that it is superior to the categories of Jeev, Ishwar and Akshar [1]. These five entities are eternal [2]. These are the two topics.

- Q1** Who are understood to be Jeev, Ishwar and Akshar-brahm, referred to in T.1?
Ans It is stated in GLS.10, “All those categories that are included in Mul-maya, are collectively called Jeev.” So the Jeev category refers to all the categories up to Pradhan-Purush. However, here, all those categories created out of Vairaj are called Jeev. Actually, all those who are

encompassed within Mul-maya should be called Jeev. Mul-purush is called Ishwar in the same Vachanamrut. Although Vairaj-purush is called Ishwar here, in reality, Ishwar is Mul-purush. *Murtiman* Mul-akshar is called Akshar-brahm here, and Shreejimarharaj has referred to Himself using the name Shree Krishna.

Q2 Here, Shreejimarharaj has placed Akshar-brahm directly above Vairaj, but has not mentioned the intermediate categories of Pradhan-Purush and Prakruti-Purush. This implies that Purush, who presides over Pradhan, is understood to be Akshar-brahm; Pradhan-prakruti is understood to be Maya; Mul-purush is understood to be Shree Krishna; Golok is understood to be the abode of the Mul-purush; and Brahm-jyoti is understood as being the lustre of Mul-purush. However, you describe Mul-maya as Maya and have placed Mul-purush and Vasudev-brahm beyond it. You are therefore inferring that the *murtiman* Mul-akshar is Akshar-brahm and Shreejimarharaj is Shree Krishna. It is not clearly understood, so kindly explain this?

Ans Shreejimarharaj has said that issues of philosophy are not understood by all. This means that they are not understood by anybody other than Himself and His *Muktas*. Secondly, when He has asked all to listen, He says that this explanation should be heard by all the categories of incarnations up to Akshar. Shreejimarharaj has stated His own principles, but has not referred to the principles of *paroksh* scriptures. This is because the principles in the *paroksh* scriptures are well understood by the authors of those scriptures, therefore there is no need to refer to those principles here. Moreover, Pradhan-prakruti is not described as Mul-maya, and her master Purush, is not called Akshar in any Vachanamrut. In GFS.12 Q.2, Pradhan-Purush is described as the product of Mul-maya. Also, Mul-maya is described as a domain (*kshetra*). In GLS.10, Mul-maya is implied as the Earth, and all, including Pradhan-Purush etc., are implied as the seeds, i.e. souls. Mul-purush is described as Ishwar and is implied as rain (*megh*). Hence, whatever evolves from Maya and is absorbed into it, is to be called the Jeev, but not Ishwar. How can it then be called Brahm or Akshar? This is the reason why in this Vachanamrut, Shreejimarharaj has classified everything from Vairaj to Mul-purush into the Ishwar category; and has described Mul-maya as Maya; Mul-akshar as Akshar-brahm; the rays of His own lustre as Golok; His own lustre as Brahm-jyoti; and Himself as Shree Krishna.

Q3 In Partharo T.1, Akshardham is stated to be in the centre of Golok, whilst here, Golok itself is called the abode. This is contradictory. What should be understood?

Ans The term abode is used in many places. The rays of Brahm-jyoti, Brahm-jyoti itself, the *Murti* of Shreejimarharaj and Mul-akshar, all refer to the abode.

Q4 In which Vachanamruts are Shreejimarharaj and Mul-akshar called the abode?

Ans In P.7 T.1, Shreejimarharaj has referred to Himself as the abode. In GFS.51 and GFS.63 Q.3 T.3 and in S.17, Mul-akshar is referred to as the abode, and in Partharo T.1, His own lustre, i.e. Brahm-jyoti, has been described as the abode. In this Vachanamrut, the rays of Brahm-jyoti have been called the abode.

Q5 Here, in this Vachanamrut, Akshar-brahm is described as being *sakar*. The Lord resides in the Brahm-jyoti that is in the abode Golok, which is beyond Akshar-brahm. In Partharo Q&A.2, you (Bapashree) have used GMS.50 as a reference for saying that the lustre of Shreejimaraj's *Murti* is called Akshar-brahm. So what should be understood as the *sakar* Akshar-brahm, and what should be understood as the *nirakar* Akshar-brahm?

Ans Here, in this Vachanamrut, the Mul-akshar with the highest authority is described as the *sakar* Akshar-brahm. In Partharo Q&A.2, the lustre of the *Murti* of Shreejimaraj is called Akshar-brahm. In GFS.64 T.1, the *sakar* Akshar-brahm is called Akshar. *Nirakar* Akshar-brahm is called the *Aatma*, and is the observer of *sakar* Mul-akshar. Conversely, the *sakar* Mul-akshar is described as the *drashya* of *Aatma*. In K.8 T.1, it is stated that the *sakar* Mul-akshar is called Akshar and the *nirakar* Akshar-brahm is called the *Aatma* of *sakar* Mul-akshar-brahm.

Q6 Which Vachanamruts refer to *sakar* Akshar-brahm, and which Vachanamruts refer to the Akshar-brahm, which is the lustrous Brahm-jyoti of Shreejimaraj and is beyond *sakar* Akshar-brahm, and is its cause (*karan*), sustenance (*aadhar*), all-pervading (*vyapak*), controller (*niyanta*), observer and soul (*aatma*)?

Ans In GFS.7 T.1, Shreejimaraj is stated to be residing in an *anvay* form in Akshar-brahm. *Sakar* Akshar-brahm is to be understood in this case. In GFS.21 T.7, it is said that the Akshar that is in the service of Purushottam, is his other form. In this context, Akshar refers to Akshardham, which is *nirakar*, i.e. it is the lustre of Shreejimaraj, which pervades into Mul-akshar. It is this that enables Mul-akshar to create the universe. The Mul-akshar, who is the creator of the universe and is *sakar*, is another guise of *nirakar* Akshar. In GFS.33 Q.1, it is said that Shreejimaraj acts as Akshar. In GFS.41, it is said that Shreejimaraj exists omnisciently. In GFS.63 Q.3 T.3, Mul-akshar is called Akshardham and in GFS.64, Mul-akshar is called Akshar. In GFS.72 Q.2 T.3, Mul-akshar is called Akshar and in T.4, the Lord is called the *Aatma* of Akshar-brahm, and it is stated that He holds Akshar through His power and that He is superior to Akshar. This Akshar should be understood to have a form. In S.5 Q.2 T.3, Shreejimaraj is said to exist in an *anvay* form within Mul-akshar. In K.8 T.1, "The *nirgun* form of the Lord is the *Aatma* of Akshar." In K.10 Q.1 T.4, "The soul becomes like Akshar." In L.4 Q.2 T.6, the Lord has said that nobody up to Akshar is capable of becoming like Him. In L.7 Q.3 T.8, Shreejimaraj is said to be beyond Akshar. In L.10 Q.6 T.8, The Lord has called Himself the *Aatma* of Akshar. In L.13 Q.2, "Even Akshar cannot be called the Lord." In L.15 Q.5, "Mul-akshar is called Akshar." In L.17 Q.5 T.7, Shreejimaraj has described Akshar as His own power. In L.18 T.2, "The sentiment of Akshar is perceived in Me." In Am.4 T.1, He has called Himself the controller of Akshar and other *Muktas*. In Am.5 Q.1, "The Lord is capable of controlling Akshar, etc., and *Muktas*." In Am.6 Q.2 T.3, "Par-brahm Purushottam, the Lord of Akshar etc., is Himself residing in this *Satsang*." In GFS.51 and 63 Q.3 T.3 and in S.17 T.1, "Mul-akshar is called Akshardham." In these Vachanamruts, Akshar-brahm should be understood as being *sakar* [1].

Now I shall refer to those Vachanamruts in which the lustre of Shreejimaraj's *Murti* - *nirakar* Akshardham, i.e. the Brahm-jyoti form of Akshar-brahm, which is above *sakar* Akshar-brahm, has been described as its *Aatma*, all-pervading, and its observer. In Partharo T.1, *nirakar* Akshar-brahm is referred to as the embodiment of truth, consciousness and bliss (*sat-chit-anand*), Brahm-pur, Amrut-dham, the highest status (*param-pad*), infinite (*anant*), limitless (*apaar*), Brahm and *Chidakash*. In GFS.1 Q.3, it is called the Lord's abode; in GFS.7 T.1 it is called Brahm-jyoti. In GFS.8 Q.2 T.4, the Lord says, "I have the ability to take a soul to God's abode," and in GFS.9 T.2, "The Lord shows His divine prowess and *Murtis* in His abode." In GFS.12 Q.3, "The soul attains the Lord's lustrous abode," in GFS.18 T.4, "A soul will become a Mukta and attain the abode"; in GFS.21 T.6, "A soul attains Akshardham through the *Archi* path"; and in T.7, "The *nirakar ek-ras chaitanya* can be called *Chidakash* or Brahm-mahol"; and it is also called Akshar and Akshardham; in T.8 it is referred to as Akshardham and Akshar. In GFS.31 Q.2 T.3, a disciple understands, "I have met the *pratyaksh* Lord Purushottam who is beyond Akshar." In GFS.37 T.5, "Having become a divine *Murti* in the Lord's abode, the soul remains in the service of the Lord." In GFS.40 Q.1, "Having become similar to Akshar-brahm, the soul becomes immersed in the *Murti*." In GFS.45, "*Sat-chit-anand-brahm* is the lustre of the *murtiman* Lord Purushottam." In GFS.46, "It is referred to as *sarvadhar*, and *Chidakash*." In GFS.56 Q.3 T.4, "The soul attains the highest status; and if the name of Lord Swaminarayan is uttered, he is freed from all his sins and dwells in Brahm-mahol." In GFS.59 Q.1, "This Lord is the master of the abodes such as Brahm-mahol, etc." In GFS.60 Q.2 T.2, "The paramount glory of the Lord should be understood that He is the Master of all abodes such as Vaikunth, Golok, Brahm-mahol, etc." In GFS.63 Q.3 T.4, "Through His own light, the Lord is present in an *anvay* form." Here, the light refers to His lustrous abode. It also says, "In that Akshardham, infinite *Muktas*, who have achieved a form similar to that of the Lord, attend to the service of the Lord." Here the word 'Akshardham' means the Lord's light, i.e. lustre." In GFS.64 T.1, Akshardham is referred to using the names *Aatma*, Brahm and the observer. In GFS.66 T.1, "The lustre in the form of Brahm pervades from the *Murti* of Purushottam." In T.2, "The *Ekantik sants* understand the Lord's *Murti* to be beyond Akshar." In GFS.71 Q.5, it is described as the *nirakar* Akshar-brahm, Brahm-pur and Akshardham. In T.6, it is referred to as the abode and Akshardham. In GFS.72 Q.2 T.4, "The Lord holds Akshar by His own power", this power should be understood as the lustre of Shreejimaraj. In GFS.73 Q.5 T.6, "Akshar is the sustainer of the infinite cosmoses, and Lord Purushottam is beyond that Akshar", and in T.9, "The Par-brahm beyond Brahm, can Himself be visualised." In T.10, "Upon seeing the lustre of Brahm, one may think him to be superior to Lord Purushottam." In GFS.78 Q.9, the Lord is described as being beyond Akshar. In Q.11, "This Lord and these *sants* are the dwellers of abodes such as Brahm-pur, etc." In Q.16, "By the will of this Lord Purushottam, who is beyond Akshar, the cosmoses are created, and are held by His power." In S.10 Q.2 T.4, Akshardham is referred to as the abode and Shwet-dweep. In S.11 Q.2, "Someone who has not accomplished perfect spirituality does not attain Akshardham." In S.12 Q.2 T.3, "Lord Par-brahm Purushottam is ever-present within Brahm." In

S.14 Q.1, “By the Lord’s will, *Muktas* can assume a body even from Akshardham.” In S.17 T.2, “The soul becomes like a great lustre (*Maha-tej*).” In K.7 Q.4, “Prakruti-Purush merges into the lustre of Akshar-brahm and then, only the lustre that is *chid-ghan* and the embodiment of truth, consciousness and bliss, remains.” In T.5, it is referred to as Akshardham. In K.8 T.1, it is referred to as the *sagun* and *nirgun* divine prowess. In L.3 T.2, it is named as the abode, and in T.3, it is called Brahm-mahol. In L.4 Q.1, It is called Akshardham. In L.7 Q.2 T.4, “Only he, who has become *Brahm-roop*, has the right to perform devotion to the Lord.” In L.10 Q.6 T.8, it is called Sarvatma-brahm. In L.12 Q.1, “The soul, whilst remaining in Akshar i.e. the abode, performs *upasana* unto Lord Purushottam.” In L.13 Q.2, it is referred to as Akshardham and Akshar. In L.14 Q.1, “The divine *Murti* Lord Purushottam, is presiding on the divine throne in the mass of lustre.” In L.15 Q.5, “There is a great difference between the lustre of Jeev, Purush, Akshar and Purushottam.” In P.1 T.1, “Akshar-brahm is the lustre of the Lord’s *Murti* or the abode in which He dwells.” In P.2, “Believing one’s soul to be as pure as *Brahm-roop*, one should meditate on the Lord.” In P.4, it is called Akshardham. In P.7 T.1, “This *pratyaksh* form (human form) of Shreejimaraj should be understood as being exactly the same as the *Murti* that is in Akshardham.” In GMS.3 T.2, it is called Brahm. In GMS.9 T.1, it is called Akshardham. In GMS.10 Q.1, Brahm is called His power and that Brahm itself is called His rays [of lustre]. In GMS.11 T.1, “The Lord’s abode, i.e. the lustre of Shreejimaraj, is beyond the three attributes (*gunatit*).” In GMS.13 T.2, the homogenous (*ek-ras*) lustre of the Lord is called *Aatma*, Brahm and Akshardham. In GMS.22 Q.3 T.5 it is called the abode. In GMS.24, it is called Akshardham. In GMS.25 Q.1, it is called the abode Brahm-pur. In GMS.32 T.2, it is called Akshardham. In GMS.34 Q.1 T.2, it is called the abode. In GMS.39 Q.1, it is called the Lord’s Akshardham, which is full of consciousness (*chaitanya*) and lustre. In GMS.42 T.1, it is called Akshardham. In T.2, it is called Akshar-brahm and it is stated, “Wherever the *Murti* of the Lord is, that is the centre of Akshardham.” In GMS.47 T.3, it is called the abode. In GMS.48 T.1, it is called the highest status and Shwet-dweep. In GMS.50 T.1, “The *murtiman* Lord Purushottam dwells in the lustrous Akshar-brahm, which is the homogeneously intense form of Brahm.” In GMS.62 Q.2, it is described as the abode. In GMS.64 Q.2 T.2, “The Lord has presided on a throne in the form of Akshardham”; and in T.3, “Whilst residing in Akshardham, He appears in infinite cosmoses.” In GMS.66 Q.4 T.4, it is called Akshardham. In GMS.67, it is called the abode. In V.9, “The Lord’s *Murti* is always present in the midst of *Chidakash*.” In V.12 T.1, “In Akshardham, which is as lustrous as infinite suns, moons, and fires, He is always present as the divine *Murti*.” In Am.5 Q.2, it is called Akshardham. In Am.6 Q.1, it is called Akshardham and in Q.2, it is described as Brahm-mahol, Akshar-brahm and Golok. In Am.7, it is called Brahm-mahol and the abode of Purushottam. In As.1 Q.1, it is called Akshardham. In J.4 Q.1 T.2, it is called the *nirgun* abode. In J.5 T.1, “I take souls to Akshardham.” In GLS.5 Q.3 T.4, “The soul achieves great bliss in the Lord’s abode.” In GLS.7 T.2, “The Lord resides in the abode Brahm-pur and is a forever *sakar Murti*.” In the same topic, Brahm-pur is also called the abode. In T.3, “A disciple has attained the abode despite being in his body.” GLS.9 refers to it as Akshardham. In GLS.21 T.1, “By

becoming free from Maya, one attains Akshardham.” In T.6, it is called the divine abode above Maya. In T.7, Shree Krishna is called the abode. In GLS.22 Q.2 T.3, it is spoken of as the abode. In GLS.30 Q.1, “Lord Purushottam is always present in the midst of a mass of lustre of consciousness (*chaitanya*).” In GLS.31, “The mass of lustre seems like the ocean,” and the Lord’s abode is spoken of as the lustrous *Brahm-roop*; and that Akshardham is described as being *gunatit* i.e. beyond the three attributes. In GLS.33 Q.2 T.3, “The disciple has love for Lord Vasudev, the divine *Murti* in the mass of lustre.” In GLS.35 Q.5 T.6, The Lord is always present in His Akshardham. In GLS.36 Q.1, “We should understand Lord Purushottam as being the eternally *sakar Murti*, in the mass of Brahm-jyoti.” In GLS.37, “In the Lord’s abode, the form of the disciple is like that of the Lord.” In GLS.38 Q.1, “The Lord’s original *Murti* in Akshardham is just like that of a human being.” In GLS.39 T.3, “There is great bliss in the Lord’s *Murti* and His abode.” In these Vachanamruts, the terms Brahm, *Chidakash*, Brahm-mahol, the embodiment of truth, consciousness and bliss, Brahm-pur, Sarvadhara, the mass of lustre, *Maha-tej*, power (*shakti*), brilliance (*kanti*), Akshardham, highest status (*param-pad*), the lustrous rays (*kiran*), Akshar-brahm, Brahm-jyoti, homogenous lustre, *chid-ghan* lustre, etc. should be understood as the lustre of the *Murti* of Shreej Maharaj, i.e. His divine abode Akshardham.



Rahasyarth Pradeepika Tika 7

Gadhada First Section, Vachanamrut 8

In Samvat 1876, Magshar Sud 11 (Saturday 27 November 1819), Shreejimaraj was presiding at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of *sadhus* and disciples from different regions had assembled before His lotus face.

- (1) Then, Shreejimaraj said, (1) “If a person keeps the activities of his *indriyas* in the service of Lord Shree Krishna and His disciples, his *antah-karans* becomes pure, and the sins that have become attached to his soul throughout eternity, are destroyed [1].

[1]

“Whereas, if a person keeps the inclination (*vrutti*) of his *indriyas* engaged in fulfilling his desires relating to woman and other such objects, his *antah-karans* becomes corrupted and he falls from the path of salvation [2].

[2]

“Therefore, one may experience sensory pleasures, but only in accordance with the stipulations stated in the scriptures. However, one should not experience them in a manner that contravenes the scriptures. A person should keep an affiliation with *sadhus* and should disassociate himself from the company of immoral people. After he has disassociated himself from bad company, and has contact with *sadhus*, the ego within him relating to his body vanishes and the sense of attachment towards his relatives disappears. Then, his affection towards God becomes extraordinary and he becomes detached from everything else, other than God [3].”

[3]

Then, on the same day at 9 a.m., Swami Shree Sahajanandji Maharaj was presiding on the balcony opposite the neem tree in the court of Dada Khachar. An assembly of *paramhansas*, disciples as well as *sankhya-yogi* and *karma-yogi* women had gathered under the neem tree.

- (2) At that time, addressing the gathering, Shreeji said, (2) “Oh *paramhansas*! Let each one of you describe the intensely firm tendency within you. Do not mention any tendencies that are weak. He, who has the utmost determination regarding the *Murti* of God, may talk about that. He, who has the great strength of his knowledge about the soul (*aatma-gnan*), should talk about this; that he is not the body, but is the soul. Out of the five *vartmans*: being devoid of greed (*nirlobh*); free from lust (*nishkaam*); abstinent from desires (*nihspruh*); indifferent to taste (*nihswad*); and bereft of pride (*nirmaan*); each one of you should talk about that tendency for which you have a deep resolve.” Then, Shreeji became pleased and said, “To start with, I am going to talk about My own propensity; then you may talk about your own. By the grace of Shree Nar-Narayan, I resolve that I am the soul: I cannot be cut (*achhedya*); I am impenetrable (*abheda*); I am the embodiment of truth, consciousness and bliss (*sat-chit-anand*). My greatness is due to My own lustre and My *upasana* towards Shree Nar-Narayan. My greatness does not result from expensive clothing or precious jewellery or by the riding of a chariot, palanquin, elephant, horse, etc. My greatness does not exist due to all the

people of the world and its kings, who having become My disciples and stand in front of Me with joined hands. Even if all these disciples become opposed to Me and no-one obeys Me; if I did not have clothes to wear; nor have a place to stay; this does not cause Me any indignity. My greatness is based on My *upasana* towards Shree Nar-Narayan and so My resolution about Me being Brahm and *Aatma* cannot be faltered. Even if I wish to give up this state; or other deities such as Brahma, etc., wish Me to give it up, My greatness does not lessen. I have *upasana* towards Shree Nar-Narayan such that I worship the *sakar Murti* of Shree Nar-Narayan, who is Par-brahm, the Param-aatma, and who resides in His own lustre. Therefore, even if anyone, even from his own experiences or by giving references from the scriptures, tries to persuade Me that the Par-brahm, i.e. Purushottam, does not have a form, I will not believe it. This is because, by the grace of Purushottam, I can visualise with My own eyes, the *sakar Murti* of Purushottam, and I can realise in My heart that he, who talks of Purushottam, the Par-brahm, as being without a form, has not understood anything about the supreme Lord. Such a person does not have the *darshan* of that *Murti*; he also does not have the understanding of the scriptures. Wherever the scriptures speak about God being *nirakar*, this has been stated to disassociate God from any material (*mayik*) forms. The *Murti* of God has not been created by material constituents such as five elements (*panch-bhut*), ten *indriyas* and four *antah-karans* from which ordinary beings are made of. Scriptures, therefore describe Him as *nirakar*. God does indeed have a divine form. God has eyes; hence He sees Maya through Purush with those eyes. It is by this that infinitely many cosmoses are created through Maya; infinitely many deities such as Brahma are created in those cosmoses. Just as all those cosmoses are created; all the moveable (*jangam*) and immoveable (*sthavar*) souls are produced. Therefore God does have eyes. When the entire moveable and immoveable world comes to an end, and there is great devastation (*Maha-pralay*), only Purushottam remains. At that time, the [four] Vedas come and pray to God.

The personifications of the four Vedas come to pray to Shreejimaraj at the time of the great devastation



Having listened to that prayer, God creates the universe. Hence God also has ears. Similarly God has all the fourteen *indriyas* but they are all divine and are beyond comprehension and description. When He incarnates in the form of Ram, Krishna etc. for the beatitude of the souls, He is visible to them out of His immense mercy; thinking, ‘if I do not become visible, how will the souls meditate upon Me, remember Me, worship Me and adore Me?’ Thus, He has appeared before knowledgeable and ignorant people alike, but He is in fact the same as He eternally is. As He is visible to souls, it does not mean that He has a material body and *indriyas*. Hence I can never agree with those who think of Him as *nirakar*. Even if I get the sovereignty of the entire universe; or all the heavenly maidens in the universe come and stand in My service; or if all the good objects in the universe are brought before Me; because of the strength of My *upasana* towards Shree Nar-Narayan, none of these are capable of tempting Me. I feel that even if I seem to become infatuated and bound by them; under no circumstances will that actually ever happen. Such is the depth of the firmly rooted determination of My real self, and this is due to the grace of My cherished deity (*Ishta-dev*). I do not know how to grant a son to someone, or give them riches, or place a new life into the dead, or how to end somebody’s life. I only know how the soul can attain beatitude and how to enable the soul to reach God’s abode. Now I shall say no more, because in the course of My speech, I may say too much.” After saying these words, He glanced at all the *paramhansas* with eyes similar to the beautiful lotus flower in the autumn season and smilingly said to the *sants*, “Oh *sants*! Now you tell Me about your propensities.” Then, He added, “You and I are of the same propensity. So your propensity is included in My propensity. Therefore, you must develop a faith as firm as Mine.” Thus, Shreeji revealed His propensity, for the benefit of all the disciples [4].

[4]

MANINAGAR-AHMEDABAD-8

Gadhada First Section, Vachanamrut 8 {8}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there are two merciful statements. The first states that one’s *antah-karans* are purified by keeping one’s *indriyas* engaged in the Lord’s service or in the service of His disciples [1]. If the *indriyas* are engaged in fulfilling the desires relating to women, etc., the *antah-karans* degenerate and one strays from the path of beatitude [2]. If someone abides by the rules stipulated in the scriptures and keeps the company of the *Ekantik sadhus*, he is not attracted by worldly riches; the affluence of Mul-akshar etc.; or by Akshardham, i.e. His lustre. He is only attracted to the Lord’s *Murti* [3]. In the second merciful statement, a *Mukta* believes that his greatness is not due to worldly objects or due to his esteemed position, but that it is due to his *upasana* towards the Lord’s eternally *sakar Murti*. He believes that his greatness is due to his understanding that his soul is the lustre of the Lord’s *Murti*, and he does not give up that understanding by anyone’s coercion. He always visualises the Lord’s *Murti* and is not

infatuated by the affluence of Akshar, etc. He does not like to give worldly (*mayik*) happiness to other souls. He only has a liking for leading them to the Lord's abode. This is the propensity of God's *Muktas*. The Lord has said that all should cultivate such a tendency [4]. These are the four topics.

Q1 In Q.2 T.4, Shreejimaraj has said that He has *upasana* towards Nar-Narayan and He resolves Himself as *Aatma* due to the prowess of Nar-Narayan. In GFS.18 T.4, He states that Nar-Narayan resides in His heart and that He Himself is *Anadi-mukta*; in GFS.48 T.3, He calls Himself a *Sat-purush* and denotes Nar-Narayan as God. However in Partharo T.9, He has shown His supremacy by giving His *darshan* in the form of all the incarnations. Again, in J.4 Q.1 T.3&4 and in J.5 T.1, He says that He Himself is Nar-Narayan, and in Am.7 T.1, "I am Purushottam and whatever happens, only occurs by My will." These appear to be contradictory statements, so kindly clear the matter?

Ans Here, as well as in GFS.18 T.4 and in GFS.48 T.3, Shreejimaraj has spoken from the perspective of a *Mukta*, and in Partharo, He has stated His supreme prowess. Again, in J.4 and 5 and also in Am.7, He speaks of Himself as God. Therefore, where He has stated that He is God, it should be understood that He has spoken as the almighty God; and where He has not stated that He is God, it should be understood that He has spoken as a *Mukta*.

Q2 It is said that the greatness is not to be given up, even if insisted upon by deities such as Brahma, etc. Which deities should be understood here?

Ans Here, Shreejimaraj has indirectly described the state of His *Muktas*, by referring to Himself. Mul-akshar, the original creator of the universe is called Brahma in this context. Where it says "etc.", it refers to the category of Brahm. From the statement 'that greatness is not discarded despite of the efforts of Akshar etc.,' it should be understood that the *Muktas* have no interest in the affluence of the categories of Brahm and Ishwar, and that they are not tempted by them. Thus, the greatness of His *Muktas* is described. However Akshar etc., do not even consider making them give up their greatness, because Shreejimaraj's *Muktas* are above Mul-akshar, etc. Hence, no-one is capable of making them give up their greatness.

Q3 In this Vachanamrut, it is said that God does possess divine *indriyas* and in GFS.71 Q.3, it is said that when God manifests on the Earth, He accepts the *tattva*, which are *Brahm-roop*. This is a contradiction. Again it is stated in GMS.17 Q.2 that there are no parts of the *Murti* of God that should be discarded (*tyag bhag*). In P.7 T.1&2 and in GLS.31, it is said that the *Murti* in God's abode and the human *Murti* manifested on the Earth are one and the same. There is not even an iota of difference between them. So how should this be understood?

Ans The idea of God having a body (*deh*) and soul (*dehi*) is irrelevant. He is the divine (*kaivalya*) *Murti*. There are no parts of the *Murti* that should be discarded. He is only one entity. Just as a figurine made out of syrup may have a nose, arms, legs and face, but these are all made of sugar; there is nothing else in it. Similarly, in the divine *Murti* of God, there is nothing else but divinity. *Indriyas* are mentioned because of the parts such as the arms, legs, face etc., but it is

said in this manner to confirm further that He Himself is the eternally divine *sakar Murti*. In GFS.71, it is said that He accepts the elements, there 'accepts' should be construed as wills; as when He manifests on Earth, He wills to let all knowledgeable as well as the ignorant people see Him as a human being. Therefore, He assumes the form of a human being. In GFS.37 T.5, the *Mukta* is described as a divine (*chaitanya*) *Murti*. So the *Mukta* is a divine *Murti*; the categories of Mul-akshar, Brahm, Mul-purush, i.e. Ishwar, are also divine *Murtis*. Then, what is the speculation about Shreejimaraj being the divine *Murti*? He surely is.

Q4 What should be understood by movable and immovable creations?

Ans Mountains, trees etc. which cannot move, are called immovable; and human beings, animals, birds etc., which can move, are referred to as moveable creations.

Q5 Here, it is said that only God remains when there is a great destruction and then the Vedas pray to God. In GMS.64 Q.2 T.3, it is said that all cosmoses exist, as a complete destruction never occurs simultaneously. So what should be understood?

Ans In GMS.31 Q.2 T.5, it is said that there are many Mul-purushs. When there is an annihilation of the creation made by any one of them, it is called a great destruction; and at the time of creation, the Vedas, through Mul-purush, prays to Purushottam.

Q6 Which state should *Muktas* be understood to have, who by the *upasana* towards Shreejimaraj, have understood, 'I am a soul, I am *Sat-chit-anand*, I am Brahm'; whose firmness in that greatness is irremovable despite insinuations against it; who forever visualise the *pratyaksh Murti* of Shreejimaraj; whom none can infatuate; who dislike giving worldly objects and like only to inspire souls to achieve eternal salvation (*aatyantik moksh*)?

Ans This is the state of the *Param-ekantik-muktas* who are in the accomplished state (*siddh-dasha*), as described in V.3 Q.3.

Q7 What are the meanings of the names Nar-Narayan, Purushottam and Swaminarayan?

Ans The Lord's *Murti* seems to be like a human being, i.e. Nar; and Naar means the group of *Muktas*, amongst whom the Lord resides. Therefore He is called Narayan. He seems to be human (*Nar*), when in fact He is Narayan, hence He is Nar-Narayan; this is another name of Shreejimaraj. Purush means *Muktas*, and the one who is elite (*uttam*) amongst them is Purushottam, which is another name of Shreejimaraj. Swami conveys the sense of controller. Hence, He who is independently powerful may be called Swami. Shreejimaraj is the Swami of Mul-akshar, etc., the incarnations and the *Muktas*. Therefore He is called Swaminarayan; this is His principal name. In GFS.14 Q.2 T.3, He has called Himself the Swami of all. In GFS.21 T.8, "I am the Swami of all." In GFS.63 Q.3, He has called Himself the Swami of Vairaj and in T.4, of the *Muktas*. In S.1 Q.2, "I am the Swami of the Lords of infinite cosmoses." In K.10 Q.1 T.5, "I am the Lord Swami of the categories of Ishwar, i.e. Mul-purush, Brahm, Akshar etc." in K.10 Q.4 T.9, "My (Lord's) devotion should be performed with the sentiment of a master-servant relationship." In L.1 Q.8, "My (Lord's) *upasana* should be performed with the sentiment of a master-servant relationship."

In GMS.3 T.1, "I am the Swami of all", and in T.2, "My (Lord's) *upasana* should be performed with the sentiment of a master-servant relationship." In GMS.18, "I am the Swami of all." In GMS.31 Q.2 T.5, "I am the Swami of all." In GMS.67, "Even when My *Muktas* become similar to Me, the master-servant relationship remains." In Am.4 T.1, "I am the Swami of all." In Am.5 Q.2, "I am the Swami of all." In Am.6 Q.2 T.3, "I am the Swami of all, including Akshar, etc." In Am.8 T.1, "When you become angry with My disciple, remember that I am your Swami and he is My disciple, so bow down to him." In GLS.37, "I am the Swami of all *Muktas*." In GLS.39 T.5, Shreejimaraj has stated, "I am the Swami of all and I am the one and only God." Therefore, the term Swami is an adjective of Shreejimaraj. Hence, Mul-akshar etc., the other incarnations or even the *Muktas* should not be included in the name Swaminarayan.

Q8 On the basis of which Vachanamrut do you describe the *murtiman* Mul-akshar as an incarnation of Shreejimaraj?

Ans In GFS.7 T.1 and GFS.33 Q.1, "I act as Akshar at the time of creation." In GFS.41, "I pervade through Akshar at the time of creation", and in GFS.63 Q.3, "I pervade through Akshar." So it is clear that Akshar is an incarnation of Shreejimaraj. In the Hari-vakya-sudhu-sindhu, Chapter 41 it is stated:

श्रीकृष्णो भगवानस्ति सर्वकारणकारणम् । प्रकाशकानां सर्वेषां स चैवास्ति प्रकाशकः ॥१०॥

Lord Shree Krishna Himself is the cause of all causes. He is the illuminator of Akshar, etc., who illuminates all (10).

सर्गादावक्षरं ब्रह्म वीक्षते स सिसृक्षया । अबुध्येतां तदा तत्र लीनौ प्रकृतिपुरुषौ ॥११॥

At the time of creation, He, the Lord with the intent of creation, glances at Akshar-brahm. This awakens Prakruti-Purush who is dormant in Akshar (11).

ततोऽक्षरात्मना मायापुरुषाभ्यां बभूवतुः । तेनेक्षिताभ्यां प्रकटौ प्रधानपुरुषौ मुने ॥१२॥

Then, the manifestation of Pradhan and Purush occurs through Mul-prakruti and Purush who is looked at by the Lord through Akshar (12).

In Chapter 51, it is stated:

तद्दृष्ट्या नेक्ष्यते माया पुमानेवैक ईक्ष्यते । आविर्भूतोऽस्ति सोऽप्यादाऽवक्षरस्यैकदेशतः ॥१७॥

If perceived through the sight of Mul-purush, Maya cannot be seen; only Purush is visible. That Purush has also evolved from a portion of Akshar during the time of first creation (17).

अन्तर्बहिश्च तं व्याप्य स्थितं तत् कृष्णधाम च । कृष्णस्यैवाङ्गतेजश्च सच्चिदानन्दलक्षणम् ॥१८॥

Akshar pervades within that Purush by His immanent power. Outwardly, Akshar exists as the support of that Purush; and that Akshar is the abode of Lord Shree Krishna (the supporter of His disciples and the remover of their miseries, i.e. Shree Swaminarayan). This abode has the attributes of eternal existence (sat), consciousness (chitt) and bliss (anand), and is the lustre of Shree Krishna (this pragat Shree Krishna) (18).

अनेककोटिब्रह्माण्डाऽधारोऽनन्तमनादि च । तदीयदृष्ट्या त्वऽस्त्येकं ब्रह्मैव न तु पूरुषः ॥१९॥

That Akshardham, in the form of lustre, is the support of infinite cosmoses; it is infinite which means it is greater than all other abodes and is eternal. If one looks through the sight of that lustrous Akshar, then, this is the only Brahm that can be seen, but no Purush or Mul-akshar, etc. are seen (19).

तत्र स्थितोऽस्ति भगवान् सर्वकारणकारणम् । अनेककोटिब्रह्माण्डोत्पत्तिस्थितिलयक्रियः ॥२०॥

God, whose actions create, sustain and destroy the multitude of cosmoses, resides in Brahm, which is the cause of all causes (20).

सर्वात्मात्मा स्वतंत्रश्च सर्वशक्तिपतिः प्रभुः । परात्परतरः शुद्धः ईश्वराणामपीश्वरः ॥२१॥

He is the Aatma of Akshar, etc.; is independent; the master of all powers; the Lord; the controller of the lustrous Brahm that is superior to Akshar, etc.; is pure; and is even the controller of Ishwar i.e. Akshar, etc. (21).

सर्वत्र कारणत्वेनाऽन्वितोऽस्ति निजतेजसा । व्यतिरिक्तश्च धाम्नि स्वे राजतेऽनेकशक्तिभिः ॥२२॥

He pervades in an anway form as the lustrous Brahm, in Mul-purush, Vasudev-brahm and Akshar etc.; and in a vyatirek form in His lustrous abode, with innumerable powers. (22)

Thus, Shreejimaraj is pervading via His lustre from Mul-akshar etc. to everyone. Therefore, it should be understood that all, including Mul-akshar etc., are the incarnations of Shreejimaraj.

Q9 He has said that in the flow of His speech, He may say too much. So, what had been left unspoken?

Ans Shreejimaraj is God Himself! This is what He has left unspoken. However, Shreejimaraj did suggest that something remains to be said and even then, some could not understand what it was. This led Him to smile.

Q10 He said, “Your propensity is included in My propensity.” What are these propensities?

Ans In this Vachanamrut, a firm determination regarding Shreejimaraj; firmness regarding the five *vartmans*; the belief that one is *Brahm-roop* and is performing the *sakar upasana* of Shreejimaraj; to understand that the human form of Shreejimaraj is in fact, divine, etc. These are the propensities mentioned. One is expected to be firm in these propensities. This is what He means by ‘including your propensities in His.’

Rahasyarth Pradeepika Tika 8

Gadhada First Section, Vachanamrut 9

In Samvat 1876, Magshar Sud 12 (Sunday 28 November 1819), Shreejimaraj was presiding at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Then, Shreejimaraj said, (1) “Someone may have the firm determination that Lord Shree Krishna is *pratyaksh*, and also, may perform devotion to Him and perform His *darshan*, but still feel as if he is not completely accomplished; and has the dissatisfactory opinion within his *antah-karans* that whilst he has not seen the lustrous form of this very God in the divine abodes such as Golok, Vaikunth etc., he has not attained complete beatitude. Even the discourses about God should not be heard from a person who has such ignorance [1]. [1]

“Someone who has a firm resolution about the *pratyaksh* God feels completely accomplished by the *darshan* of that God and does not have any other desires. To such a person, God forcedly reveals His prowess and His *Murtis* which are in His abode. Therefore, someone who has an absolute and unparalleled resolution about God should not have any desires for anything other than for the *pratyaksh* God Himself [2].” [2]

Gadhada First Section, Vachanamrut 9 {9}

Disciples who have a firm resolution about the *pratyaksh* God, i.e. Shreejimaraj, do not have any desires for anything other than the *darshan* of Shreejimaraj



Rahasyarth Pradeepika Tika

Here, one merciful statement has been made in which the Lord says that the words uttered by a person who does not feel completely fulfilled only by the *darshan* of His human form, should never be heard [1]. He shows His prowess and *Murtis* that exist in His abode to a disciple who has an absolute resolution about His human form and feels completely accomplished by the *darshan* of His *pratyaksh Murti* [2]. These are the two topics.

Q1 In T.1 the Lord has said that the words of a person who does not feel fully accomplished by the *darshan* of His human form should never be heard. What is the purpose of saying this?

Ans Shreejimaraj assumes a human form and gives *darshan* for the salvation of souls, but He is still as divine as the divine *sakar Murti* that exists in Akshardham. It is a fault to think of human attributes to exist in Him. Therefore listening to such a person is forbidden.

Q2 By which means can one understand the oneness between the human *Murti* and the *Murti* in the abode?

Ans The divine *Murti* in the abode and the human *Murti* can be understood as one through the association with the *Muktas* who have come from the abode.

Q3 What are the characteristics of the *Siddh-muktas* who have come from the abode?

Ans Such *Siddh-muktas* appear on this Earth by the will of Shreeji but at the same time, they exist in the abode of Shreejimaraj and in the *Murti* of Shreejimaraj. Just like they exist with Shreejimaraj in Akshardham, Shreejimaraj exists here (on Earth) with them as well. Shreejimaraj talks, walks, and performs all other activities with them. Such *Muktas* give *darshan* to innumerable souls and send them to the abode. This can be seen by the soul leaving the corpse as well as by other people. They reveal everyone's intimate thoughts and nothing remains unknown to them. Those who have such characteristics are known as *Siddh-muktas*.

Q4 How can it be comprehended that Shreejimaraj is as *pratyaksh* today, as He was when He was present in human form?

Ans Shreejimaraj showed His divine *Murti* in the form of a human being. He shows the very same form today, in the form of His idols. Therefore, the idol of Shreejimaraj is *pratyaksh* Shreejimaraj. Until one believes that these idols are divine, salvation cannot be attained even if numerous spiritual endeavours are performed. Therefore, today, the idols themselves are the divine *Murti*. In *paroksh* scriptures, it is said that idol worship leads to salvation, but only after a long time; and these scriptures have classified those who worship idols as being the lowest category of worshippers. However, Shreejimaraj Himself has stated in GFS.48 and in GFS. 68, "My idol is My own self, and he who does not respect My idol and misbehaves, has no determination about Me; he is a hypocrite and such a person will never achieve salvation." Thus, Shreejimaraj Himself has invalidated the idea that had been held for a long time about the concept of idols. Therefore, it should be understood that the idol of Shreejimaraj is Shreejimaraj Himself.

Q5 What are the prowesses in the abode that are referred to in T.2?

Ans In K.8 T.3, it is said that infinitely many *sagun* and *nirgun* prowesses manifest from and become merged into the lustre of His divine *Murti*. This is what should be understood as the prowesses in this context.

Q6 There is one *Murti* of Shreejimaraj, yet it is said that He shows many *Murtis*. What should be understood by this?

Ans *Muktas* reside in the lustrous abode of Shreejimaraj as well as in His divine *Murti*, and they are similar to Him. So He has referred to His *Muktas* as His *Murtis*. It is also said in GMS.67, that His disciples become like Him. These *Murtis* are shown.

Q7 In which Vachanamrut is it stated that *Muktas* reside in the *Murti*?

Ans In S.11 Q.1 T.2, it is stated that the *Muktas* reside in the *Murti*, and their specific name is *Anadi-muktas*.

Q8 It is said in S.11 that similar to Laxmiji, sometimes they stay hidden in the *Murti* whilst at other times, they appear outside of the *Murti* and serve in that manner. However, it is not stated that they reside in the *Murti* forever. Therefore, do *Anadi-muktas* constantly reside in the *Murti* or only at specific times?

Ans It is stated that they become merged in the *Murti* because of their immense love; *Anadi-muktas* have an intense love for Shreeji. In GMS.56 T.1, Gopalanand Swami is mentioned as he who has intense love. Such *Anadi-muktas* never leave the *Murti*. Where it is stated that they appear outside of the *Murti*, it refers to when, by the will of Shreeji, they manifest and give *darshan* for the benefit of souls, i.e. on the Earth, whilst still residing in the *Murti*. That is what is meant by their manifestation. Their service refers to how they bestow salvation to innumerable souls.

Q9 In which Vachanamrut are the *Anadi-muktas* you speak of mentioned?

Ans In GFS.32 Q.1, Narad, Sanak etc. are called *Anadi-muktas*. In GFS.18 T.4, Shreejimaraj says, "I am *Anadi-mukta*." This means that '*Anadi-mukta*' is a specific name, and by saying "I am *Anadi-mukta*", He has expressed their superiority over the position of the *Param-ekantiks*.

Rahasyarth Pradeepika Tika 9

Gadhada First Section, Vachanamrut 10

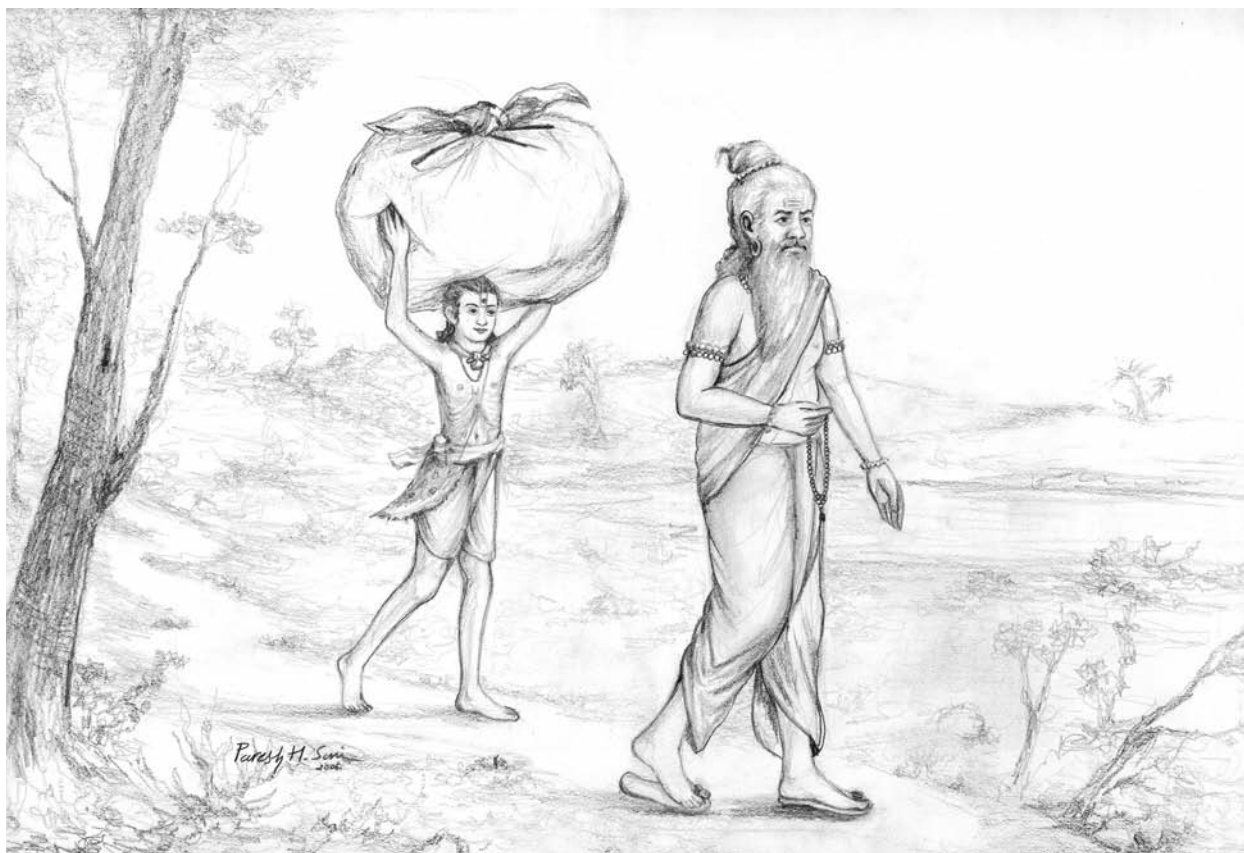
In Samvat 1876, Magshar Sud 13 (Monday 29 November 1819), Shreejimaraj was presiding at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

- (1) Then, Shreejimaraj said, (1) “I was travelling from Venkatadri to Setubandh Rameshwar (during the forest expedition); I met a *sadhu* named Sevakram. He had studied the Purans, such as the Bhagwat. Whilst travelling, he fell ill. Although he had one thousand gold coins with him, he had no-one to look after him. So he began to cry. Seeing this, I said to him, ‘Don’t worry. I will look after you.’ We came across a village. There was a large garden of banana trees on the outskirts of the village in which there was also a banyan tree. Amongst the banyan tree there lived thousands of ghosts. However, that *sadhu* was unable to walk and became seriously ill. I was deeply concerned about him. I gathered leaves from the banana trees and made a soft bed for him that was a hand (approximately 1.5 feet) high above the ground.

Shreejimaraj takes care of the acutely ill sadhu, Sevakram and restores him to complete health



“The *sadhu* was suffering from acute dysentery and was profusely passing pus and blood. I used to clean all this and serve him. The *sadhu* used to give Me only enough money to buy the amount of sugar, ghee, grain, etc., that he would need, but no more. I bought these items, cooked and then fed the food to him. For My food, I had to go to the village for alms. On certain occasions, I did not manage to get any food from the people; so I had to fast. Still, the *sadhu* never said to Me that he had enough money, so I should cook for us both and that we should dine together. After two months of dedicated nursing and treatment, the *sadhu* recovered to some extent. We resumed our journey to Setubandh Rameshwar. He used to make Me carry his luggage which weighed twenty kilograms. He used to walk with only a



Having recovered from the illness, Sevakram and Shreejimaharaj continue their travels. Sevakram makes Shreejimaharaj carry his 20 kilogram bundle of luggage whilst he walked with only a rosary in his hand

rosary in his hand. He then recovered completely to an extent that he was able to digest a pound of *ghee*. Even still, he only walked empty handed and continued to make Me carry his weighty luggage. My own nature was such that I did not even keep the burden of a handkerchief with Me. However I carried his twenty kilograms of luggage, in consideration of him being a *sadhu* (Shree-hari-charitra-chintamani Part 3 Chapter 218 & Shree-hari-charitramrut-sagar Section 2 Chapter 43) [1].

[1]

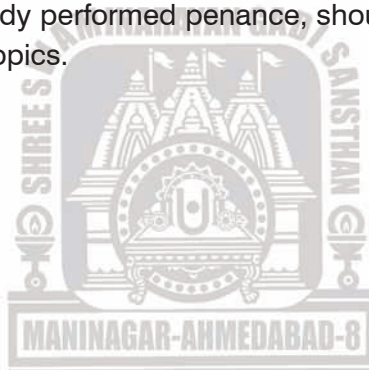
“Thus, I served that *sadhu* and made him well again. However, that *sadhu* never offered Me even a morsel of food. Finally I understood that he was a completely ungrateful person. So, I gave up his company. Someone who does not appreciate the services that are rendered to him should be considered to be an ungrateful person. However, if a person has committed a sin and has then performed penance for that sin according to the rules prescribed in the scriptures, he should no longer be considered a sinner; and anyone who does still call him a sinner, should also be considered to be as sinful as an ungrateful person” [2].

[2]

Gadhada First Section, Vachanamrut 10 {10}

Rahasyarth Pradeepika Tika

Here, one merciful statement has been made in which Shreej Maharaj has emphasised the importance of having compassion, by performing services for the sick and the needy [1]. He has stated the characteristics of an ungrateful person. Someone who calls another person a sinner, even though he has already performed penance, should himself, be regarded as being a sinner [2]. These are the two topics.



Rahasyarth Pradeepika Tika 10

Gadhada First Section, Vachanamrut 11

In Samvat 1876, Magshar Sud 14 (Tuesday 30 November 1819), Shreejimaharaj was presiding at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Then, Brahmanand Swami asked, (1) “Oh Lord! What is the nature of passion (*vasna*)?” Shreejimaharaj replied, “Passion is the strong desire that prevails within one’s *antah-karan*, about objects that have been previously enjoyed, seen or heard about. A yearning within one’s *antah-karans*, about objects that have never been experienced before is also considered to be passion [1].” [1]
- (2) Then, Muktanand Swami asked, (2) “Oh Maharaj! Who should be called an *Ekantik* disciple of God?” Shreejimaharaj replied, “Someone who has no passion other than for God; regards himself to be *Brahm-roop*; and performs devotion to God, is called an *Ekantik* disciple [2].” [2]

Gadhada First Section, Vachanamrut 11 {11}

Rahasyarth Pradeepika Tika

Here, there are two questions. In the first, Shreejimaharaj defines passion as being the burning desire within oneself for the enjoyment of sensory objects [1]. In the second, He says that someone who becomes free from all desires, and regards himself to be the form of Brahm, i.e. the Lord’s lustre; and performs devotion to Him in this manner, is called an *Ekantik* disciple [2]. These are the two topics.

Rahasyarth Pradeepika Tika 11

Gadhada First Section, Vachanamrut 12

In Samvat 1876, Magshar Sud 15 (Wednesday 1 December 1819), Shreejimaraj was presiding at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of *sadhus* and disciples from different regions had assembled before His lotus face.

- (1) Then, Shreejimaraj said, (1) “When a soul recognises the forms of Purush, Prakruti and Kaal, and the twenty-four elements such as Mahat-tattva, which are the cause of the universe, that soul becomes free from the bondage of ignorance (*avidya*) and its effects, i.e. the twenty-four elements, that dwell within it [1].”

[1]

- (2) Muktanand Swami then asked, (2) “Oh Maharaj! How can the forms of these be recognised?” Shreejimaraj replied, “Their forms can be recognised through their individual characteristics. Let Me narrate them. Purush is the controller of Prakruti but is of a different category from Prakruti. He is perpetual (*akhand*); eternal (*anadi*); endless (*anant*); true (*satya*); self-illuminating (*swayam-jyoti*); omniscient (*sarvagna*); has a divine form (*divya-vigraha*) and is the cause of the activities of all the inhabitants in the universe. He knows everything about his domain (*kshetra-gna*). Prakruti is composed of three attributes (*tri-gun-atma*); she is composed of a perishable body and an eternal soul (*jad-chid-atma*); is an ever-existing (*nitya*) entity, and is unique (*nirvishesh*). She is the domain for all the elements such as Mahat, and all the souls; and is the power of God. Whatever causes a disturbance within Maya, is called Kaal, within whom the three attributes exist in equilibrium (*gun-samya*); and he is unique. Now I shall narrate the characteristics of the elements such as Mahat-tattva, so all listen. Mahat-tattva is not different from Chitt. The entire universe, in its *sookshma* form resides in it, but Mahat-tattva itself is invariable (*nirvikar*), lustrous, clear, full of pure *sattva* and is tranquil. Now I will describe the characteristics of Ahankar. Ahankar is composed of the three attributes and is the cause of all the creations such as the basic elements; *matras*; *indriyas*; *antah-karans*; deities (*devta*) and *prans*. Tranquillity, terribleness and idiocy reside within Ahankar. Now I will narrate the characteristics of the mind (*man*). The mind is the domain from which all desires regarding objects such as women are generated. It exists in the form of thoughts and volitions, and it is the controller of all the *indriyas*. Now I shall describe the characteristics of intelligence (*buddhi*). Intelligence has the discerning knowledge about all objects. It is due to intelligence that all the *indriyas* have their additional powers of discernment. Doubt, determination, sleep and memory reside in it. The characteristics of each of the ten *indriyas*, namely the ears, skin, eyes, tongue (organ of taste), nose, tongue (speech organ), hands, legs, anus and the reproductive organs, are to associate with their own sensory objects. Now I will explain the characteristics of the five *matras*; the first of which is sound (*shabda*). Sound is the means through which all meanings can be conveyed and is the basis of all worldly conduct. The race and temperament of a speaker can be ascertained by the sound of his speech. It resides in and is the *matra* of

space. Sound is perceived through its organs, the ears. These are the characteristics of sound. Now I will narrate the characteristics of touch (*sparsh*). Touch is the *tan-matra* of the element, air (*vayu*). Through touch, the feelings of softness, hardness, coldness and hotness can be perceived through its organ, the skin. These are the characteristics of touch. Now I shall describe the characteristics of appearance (*roop*). Through appearance, the shape of every object can be perceived. It is intrinsically associated with each object and changes with the formation of that object. It is the *tan-matra* of the element, fire (*tej*), and is perceived through its organs, the eyes. These are the characteristics of sight. Now I will describe the characteristics of taste (*ras*). Sweetness, spiciness, astringency, bitterness, sourness and saltiness are perceived through taste. It is the *tan-matra* of the element, water, and its organ of perception is the tongue. These are the characteristics of taste. Now I will explain the characteristics of smell (*gandh*), through which, what is fragrant and what is malodorous can be discerned. It is the *tan-matra* of the element, earth (*pruthvi*), and is perceived through its organ, the nose. These are the characteristics of smell. Now I shall narrate the characteristics of the element, earth. This sustains all living beings. It has the special status of *lok*. It separates the four basic elements such as space, etc., and creates the physical bodies of all beings. These are the characteristics of earth. Now I will describe the characteristics of the element, water (*jal*). It is the element that enjoins the earth and other objects and confers softness and wetness to objects. It satiates and sustains all life by quenching thirst and provides a means of protection from heat. It exists in abundance. These are the qualities of water. Now I shall explain the characteristics of the element, fire (*tej*). Fire provides illumination and digests food. Taste is experienced with the assistance of fire. It consumes wood as well as other objects that are offered to it. It removes the cold and allows things to become dry. Both hunger and thirst are caused through fire. These are the characteristics of fire. Now I shall describe the characteristics of the element, air (*vayu*). Air is the force that causes trees to shake, causes grass etc., to blow around and which carries the sensations of the five senses; sound, touch, sight, taste and smell, to their respective five organs. It is the *Aatma* of all the *indriyas*. These are the characteristics of air. Now I shall narrate the characteristics of the element, space (*aakash*). Space provides the vicinity for all living beings and allows for their internal and external bodily functioning. It provides an abode for all, including the *prans*, *indriyas*, *antah-karans* and the soul.

“A soul becomes free from ignorance if it recognises the characteristics of the twenty-four elements, Prakruti, Purush and Kaal. How all of these were created should also be known. I will now describe this creation. Residing in his divine abode, Lord Shree Krishna, taking the form of Akshar-purush, impregnates Maya. Through Maya, were borne an infinite number of Pradhans and Purushs. These Pradhans and Purushs are such that they create the infinite number of cosmoses, from amongst which, I will describe just one cosmos; the cause of which is Pradhan-Purush. In the beginning, Purushottam Lord Shree Krishna made Pradhan pregnant through Purush. Then, Mahat-tattva was born through that Pradhan and from that

Mahat-tattva, the three types of Ahankar were born. Of these, the *sattvik* Ahankar produced the mind and the deities of the *indriyas*. The *rajas* Ahankar generated the ten *indriyas*, intelligence (*buddhi*) and *pran*. The *tamas* Ahankar gave birth to the five basic elements and their five *tan-matras*. In this manner, all these elements came into existence. Then, having been inspired by God's will, they created the bodies of Ishwar and soul, out of their own constituents. The bodies of Ishwar are *virat*, *sootratma* and *avyakrut*; and the bodies of the soul are *sthool*, *sookshma* and *karan*. The physical body of Ishwar, which is called Virat, has a life span of two *parardhs*. One day of Virat-purush is equivalent to fourteen *manvantars*. Its night has the same duration as its day. The Tri-loki (the three worlds) are sustained during Virat-purush's daytime, and come to an end at his night. This is called the causal devastation (*nimitt-pralay*). When the life-span of Virat-purush, which is the period lasting two *parardhs*, comes to an end, the body of Virat, including the abode Satya, etc., are all destroyed. The twenty-four elements such as Mahat, Pradhan, Prakruti and Purush, all become merged into Maha-maya. This is called the natural devastation (*prakrut-pralay*). Just as night merges into day, Maha-maya merges into the lustre of Akshar-brahm. That merging is called the final devastation (*aatyantik-pralay*). The constant destruction of the physical bodies of deities, demons, human beings, etc., is called the continuous devastation (*nitya-pralay*). If a soul attains such knowledge of the creation, sustenance and devastation of the universe, it becomes detached from worldly affairs, and devotion for God emerges within that soul. When all the cosmoses come to an end, all the souls reside within Maya except for the disciples of God; who attain His divine abode [2].” [2]

- (3) Muktanand Swami then asked, (3) “What is God's abode like?” Shreejimaraj replied, “God's abode is eternal (*sanatan*), everlasting (*nitya*) and divine. It is the embodiment of truth, consciousness and bliss (*sat-chit-anand*), endless and perpetual. I shall use a metaphor to illustrate this. Imagine that the entire Earth, including the mountains, trees, etc., and all the inhabitants such as human beings, animals and birds, are all made of glass; and all the stars in the sky are as lustrous as the Sun. Now imagine the beauty of such a glass globe reflecting the lustre. Such is the beauty of the abode of God. This abode of God can be visualised by a disciple of God when he attains the trance state (*samadhi*). After leaving his body, a disciple attains this lustrous abode of God [3].” [3]

Gadhada First Section, Vachanamrut 12 {12}

Rahasyarth Pradeepika Tika

There are three questions in this Vachanamrut of which the first is a merciful statement. In it, Shreejimaraj says that liberation from ignorance (*avidya*) is attained when one has acquired the knowledge about Purush, Prakruti, etc., who are the causes of the universe [1]. In the second, He narrates the characteristics and creation of Purush, Prakruti, etc. [2]. In the third,

the beauty of His lustrous abode, Akshardham, is described [3]. These are the three topics.

Q1 What is the purpose of practising other means, when it is said in Q.2 that in order to free oneself from ignorance, one should have knowledge regarding the cause of the universe?

Ans By knowing their characteristics, freedom from ignorance is achieved. This allows one to discern between truth and untruth. This results in the soul becoming detached from untruth and understanding the truth, i.e. the soul (*Aatma*) and God (*Param-aatma*). Then, having known that God is supreme and is a completely blissful entity, the soul performs devotion to God and sincerely obeys His commands. This leads the soul to liberation from the bondage of re-occurring births and the attainment of absolute salvation (*aatyantik moksh*), i.e. the Lord's Akshardham is achieved.

Q2 What is the ignorance (*avidya*) which resides within the soul?

Ans The entity from which all elements are produced and which leads to the birth and death for a soul, is Maya. This is referred to as ignorance.

Q3 Purush has been described using twelve adjectives such as, the controller (*niyanta*), etc. What are their meanings?

Ans Purush controls Prakruti, i.e. Maya; so he is called the controller. Maya has a distinct body (*deh*) and soul (*dehi*), whereas Purush exists in the form of consciousness (*Chaitanya-murti*). Therefore, Purush is said to belong to a different category (*vijati*). As his destruction is not possible, he is called perpetual (*akhand*). He is the initial cause of his creations, i.e. infinitely many cosmoses in the form of Pradhan-Purush, and is therefore called eternal in comparison to the cosmoses. Maya, and whatever is born from her, cannot traverse Purush. Therefore, from the perspective of the results of his actions, i.e. Maya and Pradhan-Purush, he is called endless (*anant*). When the infinitely many cosmoses become merged into the final devastation (*maha-pralay*), he absorbs them all into him and, as said in Am.7 T.1, resides in front of Vasudev-brahm in his abode Brahm-pur, which is above the abode, Golok. However, he remains unaffected and therefore he is called true (*satya*). As he is lustrous through his own lustre, he is called self-illuminating (*swayam-jyoti*). As he knows the inner conscience of all those that belong to his domain, such as Pradhan-Purush, Ahankar, Vairaj, Brahma, Vishnu, Shiv, the deities, human beings, etc., he is called omniscient (*sarvagna*). As his body does not comprise of any element from Maya and he exists in the form of consciousness, without any part of him being separate or distinct (*bhag tyag*), he is described as having a divine form (*divya-vigrah*). He is called the cause (*karan*) of actions because he is the creator of Pradhan-Purush, etc. Those born of Maya such as Pradhan, Purush and all the souls, are considered to be within his domain (*kshetra*). As he knows everything about his entire domain, he is referred to as the knower of his domain (*kshetra-gna*).

Q4 Maya, in the form of Prakruti, has been described using the adjectives such as *tri-gun-atmak*. What does this mean?

Ans Maya is composed of three attributes: *raj*, *tam* and *sattva*, and is therefore called *tri-gun-atmak*. Her body is inanimate (*jad*), and her soul is conscious (*chaitanya*). Therefore, she is described as *jad-chid-atmak*. She increases her activities during the time of creation. At the time of final devastation, she merges all her activities back into her, and she merges into the body of Purush. Therefore, she is called everlasting (*nitya*). She is called unique (*nirvishesh*) because there is no-one else equivalent to her with respect to her actions. However, she is not considered unique when compared to Purush. She is the dwelling place for infinitely many Pradhan-Purushs, etc., and all souls; so she is called the domain (*kshetra*). She is the energy of God in the form of Purush; therefore she is described as the energy of God. As the three attributes reside within her in equilibrium, she is described as possessing the appropriate balance of attributes (*gun-samya*).

Q5 Who is Kaal? Does he have a form or does he exist without a form?

Ans He who brings an end to the actions of Mul-purush is referred to as Kaal. He has a form and is superior to Mul-purush. Shreeji, in Partharo T.2 and L.17 Q.5 T.7, has stated, "Kaal is My power."

Q6 It is Mul-purush who becomes enjoined with Maya. So what is the reason for Kaal being described as the cause of disturbance?

Ans Kaal is described as the cause of disturbance because he initiates Maya to associate with Mul-purush.

Q7 It is said that Chitt and Mahat-tattva have no distinction between them, and the universe exists in Mahat-tattva; and are described as invariable (*nirvikar*), lustrous, clear (*swachh*), pure, *sattva-may* and tranquil (*shant*). How should this be understood?

Ans In K.4 Q.2, it is said that clarity and purity exist in Mahat-tattva as well as in Chit. Due to this similarity in their qualities, it is said that there is no distinction between them. Mahat-tattva and Pradhan-Purush, etc., are born from Maya. However, the creation of the universe occurs from Mahat-tattva, and therefore, the universe exists within Mahat-tattva. It carries out its work but remains invariable like the sky, and it is lustrous like the Sun. Therefore, it is said to be lustrous. It is beyond vile attributes and is therefore considered clear. It behaves without *raj* or *tam*, and its behaviour is dependent only on the strength of the attribute, *sattva*. Therefore, it is regarded as being pure *sattva-may*. Due to its peaceful nature, it is called tranquil.

Q8 Ahankar is said to possess terribleness, idiocy and tranquillity. How can tranquillity be associated with being terrible and idiotic?

Ans There are three types of Ahankar: *rajas*, *tamas* and *sattvik*. Tranquillity is associated with the *sattva* attribute. The characteristic of being terrible is associated with the *tamas* attribute; and the characteristic of being idiotic, i.e. unsteady, is associated with the *rajas* attribute. Therefore tranquillity is said to be associated with the *sattva* attribute.

Q9 Who is referred to as the *rajas*, *tamas* and *sattvik* Ahankar?

Ans *Rajas* is Aniruddh, *tamas* is Sankarshan and *sattvik* is Pradyumna. It is stated in GMS.31 Q.1 T.3, that Vairaj worships these three.

Q10 Do the elements (*tattva*) have a form or do they exist without a form?

Ans The elements do have a form, as said in GFS.46 and GFS.63 Q.3.

Q11 Reference is given to the internal and external functions of the body. What do these mean?

Ans The movement of the *prans* in the body and providing space for food, water, etc., is what is referred to as the internal functions of the body. Outward or external functions refer to all activities of the body such as walking, moving, etc.

Q12 Who is being referred to here, when Lord Shree Krishna who resides in His abode is mentioned? What should be understood by His abode?

Ans Here, the reference to Shree Krishna actually refers to Shreejimaraj, and the abode refers to Shreejimaraj's own lustre.

Q13 Who is being referred to as the form of Akshar-purush that impregnates Maya?

Ans Here, Mul-purush is referred to using the name Akshar-purush.

Q14 What is the duration of a *parardh*?

Ans One day and night of Brahma is equivalent to 8,640,000,000 years. This is called a causal devastation. 36,000 of these causal devastations make up 100 years of Vairaj. That constitutes two *parardhs*. One *parardh* is made up of 50 of these years.

Q15 It is stated that Maya merges into the lustre of Akshar-brahm. Who is this Akshar-brahm?

Ans Maha-maya merges only into Mul-purush. Also, Mul-purush resides in front of Vasudev-brahm. Just as the Sun, Moon and the stars all live in the sky, infinite categories of Akshar, Brahm and Mul-purush reside in the lustre of Shreejimaraj and it is the Akshar-brahm i.e. the lustre of Shreejimaraj, which sustains them all. Therefore, it is said that Maya merges into the lustre of Akshar-brahm. In K.7 Q.4 it is said that Purush-Prakruti merges into Akshar-brahm.

Q16 In Q.3, God's abode is described as eternal (*sanatan*), everlasting (*nitya*), divine (*aprakrut*), the embodiment of truth, consciousness and bliss (*sat-chit-anand*), endless (*anant*) and perpetual (*akhand*); and in S.11 Q.2 T.3 and GLS.31, Shreejimaraj has said, "My abode is beyond the three attributes (*gunatit*). Are all of these adjectives describing Akshardham, or are the *sadhus*, having these names, being referred to as Akshardham?

Ans All these words are adjectives describing Shreejimaraj's lustrous abode, Akshardham. However, the *sadhus* with these names, such as Sanatananand, Nityanand, Aprakrutanand, Sachidanand, Anantanand, Akhandanand and Gunatitanand should not be understood as Akshardham. *Sanatan* should be understood as eternal; *nitya* as everlasting; *aprakrut* as divine; *sat-chit-anand* as being full of truth, consciousness and bliss; *anant* means endless i.e. that which cannot be traversed; *akhand* means indestructible (*avinashi*) and *gunatit* means that which is beyond the attributes. Therefore, these words describe the abode. Even if they are also

the names of *sadhus*, they do not indicate that these *sadhus* are the abode. The abode is the lustre of Shreej Maharaj.

Q17 In our *Sampraday*, some consider Shree Gopalanand Swami and Gunatitanand Swami as being Mul-akshar. How should this be understood?

Ans Shree Gopalanand Swami, Muktanand Swami, Brahmanand Swami, Nityanand Swami, Brahmchari Mukundanandji, Krupanand Swami, Swaroopanand Swami, Vyapkanand Swami, Shatanand Swami, Gunatitanand Swami, Vasudevanand Swami, Mahanubhavanand Swami, Nirgunanand Swami, etc., are all *Anadi-muktas*. As souls would be unable to understand their glory immediately, Shreej Maharaj has at first likened them to sages and incarnations. Then, as the souls understood their glory more and more, He gave more emphasis to their glory. At first, He compared Muktanand Swami with Naradji, but later on, He stated that he had come with Him (from His abode). He had described Nityanand Swami as Vyas, but after the conversation on *upasana*, He praised him saying that no-one knew His greatness as much as Nityanand Swami did. In the beginning, He likened Shree Gopalanand Swami with Dattatreya, then with Shree Krishna and then with Mul-akshar. Finally, In GLS.21 T.6, He has made an oath to Himself and His *Muktas* that this Gopalanand Swami is superior even to the divine *Muktas* in Akshardham. So it is clear that they all are the *Anadi-muktas* of Shreej Maharaj. In the category below them, are the *Param-ekantiks* and below them are the *Ekantiks* of Shreej Maharaj. These are in this *Satsang*. Below these are the categories of Mul-akshar. In this category, there are three classifications of *Muktas*; the best, medium and the lowest. The best *Muktas* within the Mul-akshar category may also be called *Anadi*; the medium may be called *Param-ekantik*; the lowest may be named *Ekantik*. All these can be considered to be symbolic representatives of Akshar. Similarly, Laxmiji may be called the *Anadi* of Shree Krishna; Radhikaji can be called his *Param-ekantik*; and the disciples of Shree Krishna in the endeavoring state (*sadhan-dasha*) may be called as his *Ekantiks*. The Mul-purushs and their *Muktas*; the Vasudev-brahms and their *Muktas*; and the Mul-akshars and their *Muktas* may all be considered to be symbolic of Akshar. Those who are lower in the hierarchy are classified as being the *Muktas* of those that they obey. The *Ekantiks* in the endeavoring state, who are able to experience the sentiments of Akshar i.e. the lustre of Shreej Maharaj, may be considered as being symbolic of Akshar. The *Param-ekantiks* residing in the vicinity of Shreej Maharaj in His abode may be considered as *Purushottam-roop*, and they may be classified as being symbolic of Akshar. The *Anadi-muktas* who reside in the Lord's *Murti* are *Purushottam-roop*. Such *Anadi-muktas* and *Param-ekantik-muktas* have been likened to Akshar, etc., in order that their greatness can be progressively understood. The issue of *Anadi* is discussed in the Rahasyarth of GFS.18 Q&A. 5.

Rahasyarth Pradeepika Tika 12

Gadhada First Section, Vachanamrut 13

In Samvat 1876, Magshar Vad 1 (Thursday 2 December 1819) during the hours of the night, Shreejimaraj was presiding on a dais that had been placed on the raised platform under the neem tree, which stood near the temple of Shree Vasudev-narayan at the court of Dada Khachar in Gadhada. He was wearing red trousers (*surval*) and a red coat (*dagli*). A gold coloured silk scarf (*shelu*) had been wrapped around His head and a cloth of the same type of golden silk was tied around His waist. He was adorned with pearl necklaces (*mala*) and pearl tassels (*tora*) were draped from His turban (*pagh*). A congregation of *munis* and disciples from various regions had assembled before His lotus-face.

- (1) Then, Nityanand Swami asked Shreejimaraj a question. (1) “Is there one soul in each body or are there many? If you say that there is only one, then, when branches from a tree such as the banyan, peepal, etc., are cut and planted in another location, another similar tree grows. Has that one soul acquired a second body, or has a different soul entered into the new tree? If one says that the same soul emerges in the new tree, a problem arises; how was the soul cut? The soul is indivisible and stable.” Shreejimaraj replied, “Well, I will answer that question. Lord Shree Krishna empowers Purush and Prakruti. They instigate the creation, sustenance and devastation of the universe. Together with the two embodiments of His power, i.e. Purush and Prakruti, He assumes His Virat form. In the first *Brahm-kalp*, God, through His Virat form, created all the souls, from Brahma to grass, from His own body. In the *Padma-kalp*, God, through Brahma, created the sages such as Marichi, etc., and through Kashyap and Daksh, He created all the moveable (*jangam*) and immovable (*sthavar*) souls such as the deities, demons, humans, animals, birds, etc. Lord Shree Krishna is such that together with the embodiments of His power, Purush and Prakruti, He is omnisciently (*antaryami*) present in each and every soul; and gives them a body according to the actions they have performed. In previous lives, a soul may have performed some deeds that are predominantly associated with the *sattva* attributes; some deeds may have been mainly associated with the *rajas* attributes, whilst some deeds may have been predominantly associated with the *tamas* attributes. God gives a body to the soul in accordance with these deeds. That body could be grown in the soil (*udbheej*); born from an embryo (*jarayuj*); born out of sweat, e.g. bacteria (*swedaj*); or born from an egg (*andaj*). Each soul receives the fruits of its previous deeds, in the form of happiness and miseries. In accordance with the deeds of the soul, another body is created from its body. Just as God has created a variety of different types of bodies from the bodies of *Praja-pati*, such as Kashyap, etc., the same God, who is omnisciently present within each and every soul, creates another body from the existing body, in accordance with the method of that body. However, a body created out of a soul does not mean that the soul exists in several forms. What actually happens is that a soul acquires a body in relation to the deeds that it has performed [1].”

[1]

Gadhada First Section, Vachanamrut 13 {13}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there is one Question in which Shreejimaraj says that He, together with the two embodiments of His power, Purush and Prakruti, is omnisciently present within each and every soul. He causes a soul to be born into a body in relation to the deeds it has performed. However, the soul itself does not assume different forms [1]. This is the one topic.

Q1 The two embodiments of God's power, namely Purush and Prakruti are mentioned. Who is Purush and who is Prakruti?

Ans He, who is referred to as Shree Krishna in *paroksh* scriptures, is called Purush in this context. In GMS.31 Q.2, it is said, "Purush is mostly called Purushottam in the scriptures." Maya, in the form of Laxmi, is called Prakruti in this context.

Q2 What should be understood by *Brahm-kalp* and *Padma-kalp*?

Ans During the causal devastation (*nimitt-pralay*), Shesh-shayi Narayan was resting on the bed of the serpent called Shesh in the ocean. A lotus emerged from his navel and Brahma was born within it. Brahma then created the fourteen abodes from the lotus. These creations are referred to as the *Padma-kalp*. The creations that were created from the body of Brahma himself are referred to as the *Brahm-kalp*.

Q3 In which manner is the Lord omnisciently present within each and every soul together with Purush and Prakruti?

Ans Through His lustre, the Lord omnisciently prevails within each and every soul. In GFS.46, it is said that Purush is *anvay* as well as *vyatirek* in Prakruti. In GFS.7 and S.5 Q.2 the *anvay* form of Akshar that exists amongst all, including Prakruti-Purush, etc., has been stated. Shreejimaraj exists within Akshar, Mukta-jeev, Mul-purush, Ishwar and the soul that is in the bondage of Maya, in an *anvay* form. In GFS.41, it is stated that Shreejimaraj is omnisciently present within all, from Akshar to all the animals, birds, etc., through His lustre. This is narrated in Hari-vakya-sudha-sindhu, Chapter 51:

सर्वात्मात्मा स्वतन्त्रश्च सर्वशक्तिपतिः प्रभुः । परात्परतरः शुद्धः ईश्वराणामपीश्वरः ॥ २२ ॥

Shreejimaraj is independent and is the Aatma of all. He is the Lord of all powers, and is supreme. He is the God of Gods, (22)

सर्वत्र कारणत्वेनाऽन्वितोऽस्ति निजतेजसा । व्यतिरिक्तश्च धाम्नि स्वे राजतेऽनेकशक्तिभिः ॥ २३ ॥

and is anvay amongst all as their cause through His own lustre. He remains vyatirek in His own abode, and possesses many potentialities. (23)

Within the successive categories, He is not present in the same way as He is in Akshar. The reason for this is that in Mul-akshar, only Shreejimaraj prevails in an *anvay* form, through His lustre. However, in Vasudev-brahm, both Shreejimaraj and Mul-akshar exist in an *anvay* form, through their lustre. In Mul-purush, Shreejimaraj, Mul-akshar and Vasudev-brahm exist in an

anvay form through their lustre. In the soul, all four, including Purush, prevail in an *anvay* form, through their lustre. Therefore, His prevalence is said to exist to a greater or lesser extent. Prakruti resides with Purush. Therefore Prakruti is said to be omnisciently prevalent in every soul.

In Hari-vakya-sudha-sindhu, Chapter 63, it is stated:

उपासकानां कृष्णस्य तेषामेकान्तिनामपि । एकैकरोमिणि तेजोऽस्ति कोटिकोट्यर्कसन्निभम् ॥५१॥

In every single pore (rom) of the Ekantik disciples of Lord Shree Krishna (My disciple), exists the lustre that is equivalent to the combined lustre of innumerable suns. (51)

तदा वर्णयितुं शक्यं केन कृष्णाङ्गं महः । स कृष्णो महसा स्वेनान्वितोऽस्ति पुरुषादिषु ॥५२॥

Then, who is capable of describing the lustre of Shree Krishna's (My) own Murti? Such a God Himself pervades in an anvay form amongst Purush, etc., through His own lustre (52).

In this manner, Shreejimaraj exists in an *anvay* form within all.

Rahasyarth Pradeepika Tika 13



Gadhada First Section, Vachanamrut 14

In Samvat 1876, Magshar Vad 2 (Friday 3 December 1819), Swami Shree Sahajanandji Maharaj, was presiding facing South, on a dais placed under the neem tree, in front of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. A white turban (*pagh*) was adorned on His head. He was wearing a white scarf (*khes*) and a white blanket (*chadar*) was draped around Him. His turban was decorated with tassels (*tora*) of yellow flowers. A posy of yellow flowers hung elegantly over His ears. Rose flowers had been adorned on top of those flower bunches. Garlands of yellow flowers were adorned around His neck. With His right hand, He was twirling a white chrysanthemum flower. A congregation of *munis* and disciples from various regions had assembled before His lotus face.

- (1) Then, Shreejimaraj posed a question to the *munis*. (1) “There is one disciple who has renounced the world. Although he does not have a very intense detachment, he does physically observe the *vartmans*. In his mind, he has a slight attachment to worldly affairs but through his mental understanding, he invalidates them. He has a firm determination about God. Such is the nature of this ascetic disciple. Another disciple is a *gruhasth*. He also has a firm determination about God. He has remained in his home on account of the command of God, but has dispassion for worldly issues. His interest for worldly issues is equal to the level of interest of the ascetic. Out of these two disciples of God, which one is better?” Muktanand Swami said, “The ascetic is a better disciple.” Then Shreejimaraj said, “He has become frustrated and left, and renounced the world, having taken the guise of *sadhu* on his own accord. How is he superior? The *gruhasth* disciple has continued to stay at home on account of the command of God. In which way is he inferior?” Muktanand Swami then tried to answer Shreejimaraj’s question in various ways, but all the answers were unsatisfactory. So Muktanand Swami requested Shreejimaraj, “Oh Maharaj! You answer the question.” Shreejimaraj said, “If he experiences extreme hardships or he acquires abundant rich foods to eat, worldly desires arise in an ascetic with an irresolute disposition. The *gruhasth* disciple is much better than such an ascetic, because whenever he encounters either miseries or abundant happiness, he remains cautious of becoming attached to the worldly issues, and so he remains dispassionate from them. Therefore, a real ascetic is he who has given up worldly life and not even a trace of passion towards the world remains within him. The *gruhasth* disciple who is resolute in his religious decree is far superior to an ascetic within whom passions exist. However, the duties of the *gruhasth* are very difficult. Innumerable types of pleasures or pains fall upon him. Despite these, he does not let his mind waver from his duties to the service of the *sants* and to the religion. He understands that the association of *sants* that he has acquired is equivalent to attaining an immensely potent wish-fulfilling gem (*Param-Chintamani*) and a wish-fulfilling tree (*kalp-vruksh*). He understands that his wealth, riches, sons, daughters, are all just like a dream; his true gain is his association with *sants*.



Disciples remain vigilant about their duties to serving sants and remaining associated with them, because such an association is akin to have attained a wish fulfilling gem or tree

A *gruhasth* disciple who has such an understanding, and remains firm in his commitment, even during times of hardship, is an extremely great disciple. Of all tasks, the most difficult is to become a disciple of God. To acquire the association with a disciple of God is immensely rare.” After saying this, Shreejimaraj asked them to sing devotional songs (*kirtans*) composed by Muktanand Swami, in which the glory of God and *sants* has been narrated [1].

[1]

(2) Then, Muktanand Swami asked a question. (2) “In the Shruti (Vedas) it is said:

॥ अन्ते या मतिः सा गतिः ॥

One’s final thoughts, determine one’s attainment after death.

Hiranyakeshiy-shakha Shruti

“The meaning of this quotation seems to be that if one recalls God during his final moments, he achieves salvation; and if God is not remembered at that time, salvation is not attained. In that case, what advantage is gained by someone who has previously performed devotion?” Shreejimaraj said, “Someone who has the attainment of the *sakshat* God never achieves anything other than salvation, regardless of whether he remembers God during his final moments or not. God always protects him. Someone who is averse to God may leave his body whilst walking and talking. He does not achieve salvation but goes to hell (Yampuri). Some sinners, such as butchers, die whilst walking and talking; while a disciple of God may die abruptly. Does this mean that the disciple does not achieve salvation, and that the sinner does acquire salvation? This never happens. That quotation should be interpreted to mean that one’s present inclination (*vrutti*) determines the position after death. Therefore, a disciple always thinks that he has already attained salvation. Then, at the time of death, he has already achieved salvation. Someone who has not associated with a *sant* and has not attained the

Murti of God, regards himself as being ignorant and is certain not to attain salvation. After his death, such a person acquires a status in accordance with these thoughts [2]. [2]

“Those who have become devout servants (*das*) of God have nothing more to accomplish. In fact, another soul achieves salvation by their *darshan*. Therefore, what uncertainty is there about their own salvation? However, to become a servant of God is very difficult. The characteristics of God’s devout servant are that he believes his body is unreal (temporary), and his soul is real (eternal). He never wishes to enjoy any object that is meant for his Lord. He never strays from, or behaves against the will of his Lord. He who is like this can be called a devout servant of the Lord. A servant of the Lord who behaves as though he is a body is regarded as being an ordinary disciple [3].” [3]

Gadhada First Section, Vachanamrut 14 {14}

Rahasyarth Pradeepika Tika

In this Vachanamrut there are two questions. In the first, Shreejimaraj has stated that a *gruhashth* who is dispassionate towards worldly issues is superior to an ascetic within whom passions exist [1]. In the second, He has said that someone who has attained the *sakshat* God attains salvation, even if he does not remember God during his last moments, or even if he dies abruptly. Someone who is averse to God goes to hell [2]. In the third, He says that someone who realises the true existence of the soul; never wishes to enjoy the objects that are meant for God; and behaves in accordance with God’s wishes, who is the Lord of all, is His devout servant (*das*) [3]. These are the three topics.

Q1 Someone who remains in his home on account of a command is considered superior in Q.1. What does this mean?

Ans Someone who wishes to renounce the world (become an ascetic), but remains in his home on account of a command given by God or a *sant*, is referred to as a person who has remained on account of a command.

Q2 What is the purpose for *Siddh-muktas*, who have come from the Lord’s abode, to remain in the stage of *gruhashth*?

Ans They stay in accordance with the will of Shreejimaraj, for the salvation of all souls.

Q3 Here, the *sant* has been described as being the immensely potent wish-fulfilling gem, and in GFS.1 Q.1 and GMS.22 Q.3 T.5, Shreejimaraj has been described using the words wish-fulfilling gem (*Chintamani*). This implies that the *sant* is in a higher category than the Lord. How can this be understood?

Ans The *sant* has not been described as an immensely potent wish-fulfilling gem in comparison to Shreejimaraj. What has been stated is that in comparison to illusive objects, the contact of the *sant* is the most potent wish-yielding gem, and hence is superior. A wish-fulfilling gem is

superior to all illusive objects. Similarly, a sacred association with *sants* is of a greater value than the wish-fulfilling gem. However, the *sant* has not been given a greater importance than Shreej Maharaj. The *sant* is the devout servant of Shreej Maharaj and Shreej Maharaj is the *sant*'s master. Those who describe them as equal are extremely sinful and wicked. In L.13 Q.2, Shreej Maharaj has stated, "I am supreme. Whoever regards Me and Akshar, etc., and the *Muktas*, as being equal, should be known as being of an evil disposition and an extremely sinful person. Even having the sight of such a person is a sin, which is as sinful as the five grave sins. Therefore, in comparison with this worldly wish-fulfilling gem, the association with the *sant* is greater. This is because the wish-fulfilling gem can only offer mortal happiness, whilst the association with the *sant* leads to the bliss of Shreej Maharaj, which is immortal and divine. Therefore, the *sant* is described as being superior. However, the *sant* has not been given more importance than Shreej Maharaj.

Q4 In Q.2, it is stated that irrespective of the remembrance during his last moments, a disciple attains salvation and in GMS.48 T.2, the Lord says that he who leaves his body whilst thinking of something else, other than My *Murti*, never reaches the end of his pains. How should this be understood?

Ans Here, it is said that salvation has been assured to someone who loses the remembrance of God because he is in a dreamful state. GMS.48 refers to someone who is in a completely conscious state at that time and deliberates about other issues. His pain never ceases. This is said because he is in a fully conscious state and still does not remember God.

Q5 In which manner is an attainment regarded as being the *sakshat* attainment?

Ans Whilst Shreej Maharaj is giving *darshan* in a human form, if thoughts of materiality in His human *Murti* are eliminated and divinity is perceived in Him, and if one remains obedient to Him and takes resort in Him, it can be said that the *sakshat* attainment has been achieved. Today, He gives *darshan* in the form of an idol. Only if one eliminates thoughts of idol-like sentiments in Him and perceives divinity in Him; obeys His commands; takes resort to Him; and as prescribed in GMS.66 Q.7, passes the days and nights partaking in discourses and singing songs about the Lord; can perceive his soul as being *Brahm-roop*; has no attachment to anything except for God; and abandons irreligious activities and lives according to religious decree, can it be said that he has acquired the *sakshat* attainment. Someone who behaves with disrespect, and does not eliminate sentiments of human or idol attributes in the *Murti* of God, has not achieved the *sakshat* attainment.

Q6 You state that God in His human form and God in His idol form are the same. However, when He was in His human form, He used to talk, walk, and eat. Whereas, when He is in His idol form, He does not talk, walk and eat. How can they be the same?

Ans It is said in P.4, that when God gives *darshan* in the abode of deities, He behaves like deities; when He manifests amongst human beings, He behaves like humans; and when He incarnates in the form of an animal, His actions are like those of an animal. When He gives *darshan* in the

form of an idol, He acts according to the behaviour of an idol. Today He gives *darshan* in the form of the idols, so He behaves in accordance with how an idol should behave. However, at times, when He finds it appropriate to speak with a disciple, He does speak with him, eats and shows miracles. If He is not *pratyaksh*, how do these miracles occur? Therefore, today, Shreejimaraj is *sakshat* in an idol form. There is no greater sinner than someone who contradicts this.

Q7 It is said that someone who is averse to God (*vimukh*) never attains salvation. What are the characteristics of a person who is averse to God?

Ans In Q.2 T.2 of this Vachanamrut and GFS.77 Q.2 T.5, L.3 T. 2, GMS.5 T.2, GMS.17 Q.2 and GLS.4 Q.1, it is stated that those who have not resorted to the *pratyaksh* God, should be regarded as being averse. These averse people are external to the *Satsang*. In GFS.76 T.2, a lustful person is called averse. In GFS.77 Q.1 T.2 it is stated that someone who speaks about disobeying the religious decree is described as being a traitor to his Guru, a traitor to his vows, demonic, irreligious and averse. In L.1 Q.9, "Someone who has detrimental thoughts about a *sant*, becomes averse." In GMS.26 T.2, "A disciple, who finds faults in others and regards himself as virtuous, is described as being half-averse." In GMS.53 T.2, "Someone who find faults in the episodes and understanding of Shreejimaraj and a *Mota-purush* (*Sat-purush*), is described as being irreligious, the king of fools and averse." In V.12 T.2 it is said, "Someone who perceives faults in God, becomes averse." These averse persons are found within the *Satsang*.

Q8 A person may have been averse because of a fault within him. If he gives up his pride and comes back in the *Satsang*, does he attain salvation or not?

Ans After returning to the *Satsang* and having his sins pardoned, Shreejimaraj and His great *sants*, out of their benevolence, grant him salvation.

Q9 In Q.2 T.3, it is said that one should never wish to enjoy any object that are meant for the Lord. What are these objects?

Ans If ascetic and *gruhashth* disciples consume food or drink without first offering them to Shreejimaraj's *Murti* or to the Shikshapatri; or if they wear clothes or jewellery without consecrating them by a *Murti* or to the Shikshapatri, then, it should be considered that they have used articles that were meant for the Lord. *Gruhashths* should never wish to use, for their own purpose, articles that belong to the Temple, such as garments, ornaments, vehicles, utensils etc. Ascetics may be given charity in the form of food or money etc., whilst travelling in the villages. However, this should not be used for their food and drink without first having offered it to the Lord. Clothes that are received during religious discourses should only be used in accordance with the rules prescribed in the Dharmamrut. However, if the clothes are surplus, they should be deposited in the Temple office (*kothar*), but the ascetics must not keep possession of those clothes. Those who do not follow the guidelines prescribed may be considered to be those who have enjoyed articles that were meant for the Lord.

Rahasyarth Pradeepika Tika 14

Gadhada First Section, Vachanamrut 15

In Samvat 1876, Magshar Vad 3 (Saturday 4 December 1819), Shreejimaraj was presiding at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of all the *sadhus* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj then stated, (1) “A person who has the devotion of God within his heart has an inclination (*vrutti*) of mind that he always abides by the exact wishes of the Lord and His *sants*. Such is the courage within his heart. He never even mistakenly says that he will obey certain commands and not others [1].

[1]

“Moreover, he valiantly concentrates on the *Murti* of the Lord within his heart. If, whilst concentrating on the *Murti*, he is unable to visualise the *Murti*, he never becomes cowardly. Each day, a rejuvenated faith towards God is kindled within him. If evil thoughts and volitions arise whilst contemplating about the *Murti* of God and he is unable to stop them, he appreciates the magnificent greatness of God and believes himself to be, already fulfilled. He still remains adamant that those evil forces are false, and continues to concentrate on the *Murti* of the Lord within his heart. Even if he spends ten, twenty, twenty-five or a hundred years in contemplation of God’s *Murti*, he does not become cowardly by abandoning the contemplation of God’s *Murti* within his heart; because Lord Shree Krishna has said in the Gita:

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥

The supreme state is attained after the strenuous efforts of several births.

MANINAGAR-AHMEDABAD-8

Bhagwad-Gita Chapter 6 Verse 45

“Therefore, someone who understands that he should unfalteringly continue in the contemplation of God, is called an *Ekantik* disciple [2].”

[2]

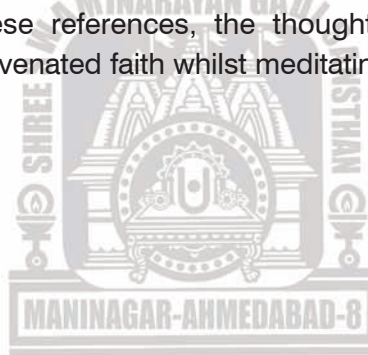
Gadhada First Section, Vachanamrut 15 {15}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there is one merciful statement in which Shreejimaraj has said that someone who acts in accordance with His and His *sant*’s every command [1], and who, each day, attains a rejuvenated enthusiasm for concentrating on His *Murti*, is an *Ekantik* disciple [2]. These are the two topics.

- Q1** In T.2, it is stated that one must rejuvenate the enthusiasm about concentrating on the *Murti* of God. How can this be achieved?

Ans One's faith grows richer and stronger by understanding the greatness of Shreej Maharaj. This greatness is understood by knowing that Shreej Maharaj is superior to all the categories of Jeev, Ishwar, Brahm, and Mul-akshar. He always exists in a *sakar* form. He sustains all these categories through His own power. Even though He resides in an *anvay* form within them all, He is completely unaffected (*nirlep*) by, unattached (*asangi*) to, and invariable (*nirvikar*) by them and is inaccessible to them. The greatness of Shreej Maharaj cannot be acknowledged by any of the categories such as Mul-akshar. The combined pleasures of innumerable categories such as Mul-akshars, are insignificant when compared to even an iota of the bliss of Shreej Maharaj. Even those beyond the category of *Mul-Akshar*, i.e. the *Param-ekantik-muktas* who reside in His abode and have attained a similarity with Him, and the *Anadi-muktas* who constantly remain with Him and reside in His *Murti*, do not completely know the magnitude of His greatness and bliss. All these *Muktas* and incarnations such as Mul-akshar, remain in His command. By having knowledge about the magnificent greatness of Shreej Maharaj, a continual rejuvenation of one's enthusiasm is attained. This greatness is narrated in GFS.27 T.1, GFS.51, GFS.56 Q.3 T.4, GFS.62 Q.1, GFS.63 Q.3, GFS.78 Q.16, S.1 Q.2, S.17, L.10 Q.6 T.8, L.13 Q.2, L.17 Q.5 T.7, P.1 T.1 and 2, GMS.13 T.1, 2 and 3, GMS.67, Am.7 T.1 and 2, GLS.37, GLS.39 T.5, etc. By knowing His greatness as stated in these references, the thoughts and volitions from within are eradicated and one attains a rejuvenated faith whilst meditating on the *Murti* of Shreej Maharaj.



Rahasyarth Pradeepika Tika 15

Gadhada First Section, Vachanamrut 16

In Samvat 1876, Magshar Vad 4 (Sunday 5 December 1819), Shreejimaraj was presiding at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of *sadhhus* and disciples from different regions had assembled before His lotus face.

- (1) Then, Shreejimaraj narrated, (1) “A disciple of God, who has the prudence (*vivek*) within him to distinguish between truth and untruth, is able to recognise his own faults. Then, through his own reasoning, he is able to eliminate the faults from within himself. If he senses a fault in a *sant* or disciple, he eliminates those thoughts from within himself and acknowledges only their merits. He never perceives any fault in the supreme Lord. He believes that the words spoken by God and the *sants* are the ultimate truth and never doubts their commands. When a *sant* tells him that he is separate from his body, *indriyas*, mind and *pran*; and that the soul is eternal and he has the knowledge about all of these; and that the body, etc., are all unreal (temporary); he believes all these words to be true and conducts himself as though he is separate from all these and behaves as a soul. He never succumbs to the desires of the mind. He recognises the objects and bad company (*kusang*) to which he could become bound, and which could cause harm to his pursuit of the *Ekantik* religion; and he remains distant from them. He never becomes entrapped by them. He contemplates good thoughts and eliminates adverse ones. Someone who behaves in this manner should be understood to have prudence [1].” [1]

Gadhada First Section, Vachanamrut 16 {16}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there is one merciful statement in which Shreejimaraj has stated that someone who relinquishes the faults within himself; acknowledges the virtues that exist in the Lord and His disciples; who behaves in accordance with the commandments given by Him and His *sants*; behaves as a soul; remains distant from any objects and bad company that could cause him to become bound to them; and accepts good thoughts, is a prudent person [1]. This is the one topic.

Q1 Here, it is said that even if a person perceives a fault in a *sant* or disciple, he should not accept these faults. In GFS.53 and GLS.21 T.3, it is said that if one sees a violation of the major *vartmans*, a fault should be perceived. How should this be understood?

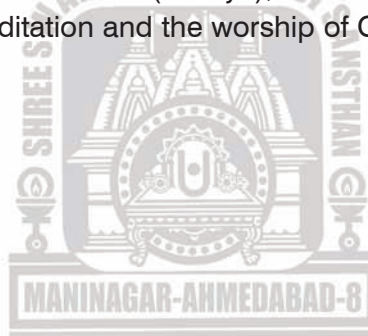
Ans If the fault is such that a penance for the fault has been prescribed, one should perceive a fault (in the *sant* or disciple). However, if the fault detected is minor and innate, for which no penance is required, one should not perceive a fault.

Q2 It is said that the words of *sants* should be taken as being true. Can there be any situation where they should be doubted?

Ans The clarification for this is given in this Vachanamrut. No doubt should occur if they speak of the body, etc., as being false and the soul as being eternal. When they instruct someone to provide services for their cherished deity (*Ishta-dev*) or to the temples, these services should be carried out lovingly, in accordance with the command of Shreej Maharaj and one's capacity; but the words may be disobeyed if the services are beyond one's capacity. Food and drink, and suitable medicines, if asked for, should be given according to one's own capacity; but cash should not be given. If the intention is to provide them with clothing, then clothes should be bought and offered, but cash should not be given in lieu of these. If the words lead to a breach of the commands of Shreej Maharaj given to the ascetics and *gruhasths* as stated in the Shikshapatri, Nishkam-shuddhi, Dharmamrut, Jan-shiksha, Bruhad-dharma, etc., then those words should not be obeyed.

Q3 One is asked to accept good thoughts and eliminate adverse ones. What is meant by such thoughts?

Ans Thoughts that lead to a breach of Shreej Maharaj's commands, should be regarded as being adverse thoughts, and one should eliminate these. Good thoughts, which inspire one to lose interest in the pleasures of the five senses (*vishays*); and lead one to austerity, renunciation, religious practices, devotion, meditation and the worship of God, should be accepted.



Rahasyarth Pradeepika Tika 16

Gadhada First Section, Vachanamrut 17

In Samvat 1876, Magshar Vad 5 (Monday 6 December 1819), Shreejimaharaj was conducting the narration of sacred scriptures in the west-facing hall, at the court of Dada Khachar in Gadhada. He had adorned a white scarf (*khes*), and was wrapped in a white blanket (*chadar*). A white turban (*pagh*) was adorned on His head, and He was adorned with a garland of yellow flowers. A tassel of yellow flowers had been draped from His turban and He was in a very pleasant mood.

- (1) At that time, Shreejimaharaj called Muktanand Swami, Gopalanand Swami and other *sadhus*, and addressed them all. He said, (1) “Today I want to eradicate a little evil influence that exists in our *Satsang*. I want this issue to be disseminated to all the disciples, including all the *paramhansas*, *sankhya-yogis* and *karma-yogis*. The people who speak with cowardice, constitute the evil influence in our *Satsang*. They proclaim, ‘who is really able to obey the commands of the Lord? Who is realistically able to adhere to the *vartmans* and the religious decree? So, we should abide by as much as we are able. God is the redeemer of the extremely sinful and so, He will grant salvation.’ Furthermore, they state, ‘it is not in our hands whether we are able to contemplate about the *Murti* of God within our hearts. A person can only contemplate about the Lord’s *Murti* if God showers His mercy on him.’ By talking in such a feeble manner, they weaken others from their pursuits pertaining to the religious decree (*dharma*), spiritual knowledge (*gnan*), asceticism (*vairagya*) and devotion (*bhakti*), etc., which are the means to please God. Therefore, from today onwards, no-one in our *Satsang* may talk in such a cowardly manner. Always speak with courage. Whoever speaks with such feebleness should be regarded as being impotent (*napunsak*). A complete fast should be observed on any day that such cowardice words are uttered [1].”

[1]

Gadhada First Section, Vachanamrut 17 {17}

Rahasyarth Pradeepika Tika

In this Vachanamrut, one merciful statement has been made in which Shreejimaharaj has stated that one must never speak with cowardice, which would cause others to become weakened in their pursuits to please Him. Whoever does, is an evil and impotent person. [1] This is the one topic.

Rahasyarth Pradeepika Tika 17

Gadhada First Section, Vachanamrut 18

In Samvat 1876, Magshar Vad 6 (Tuesday 7 December 1819), at 3 am, Swami Shree Sahajanandji Maharaj, was presiding on a dais, in the open space of the vestibule in front of the West-facing room, at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing.

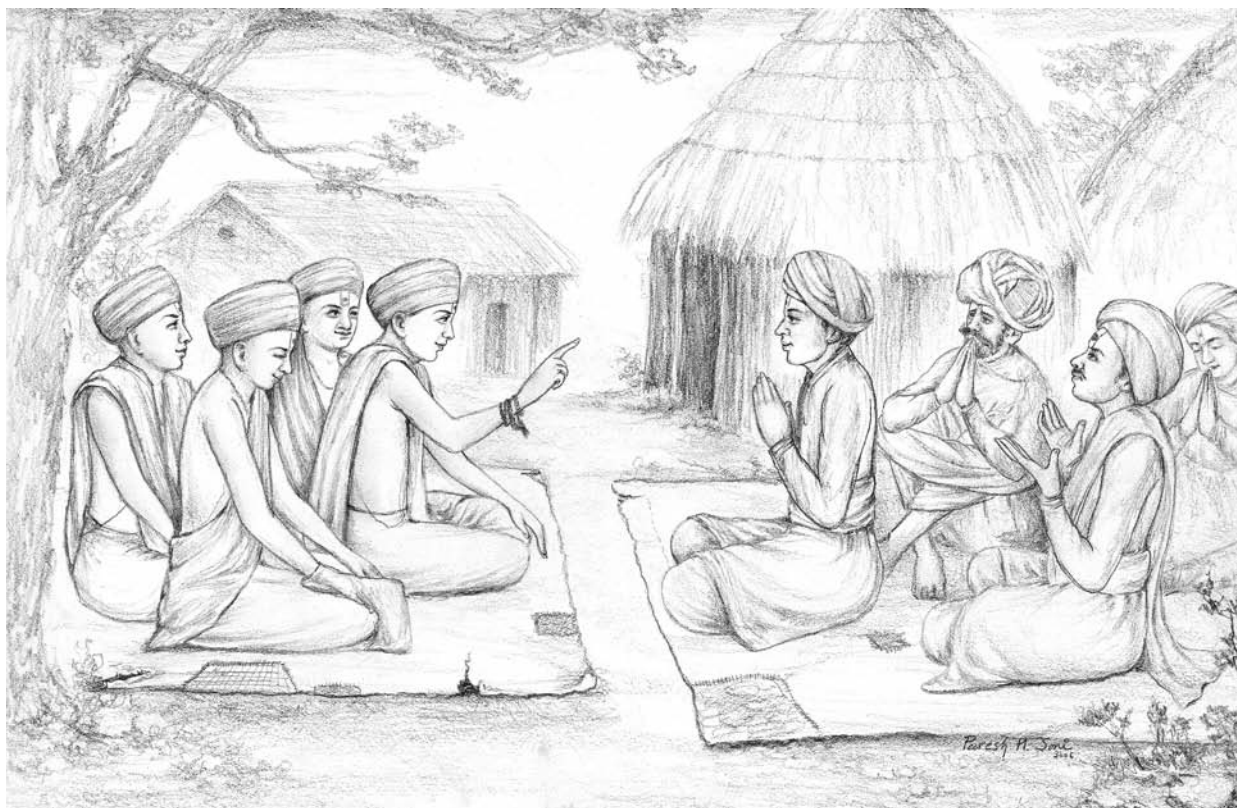
- Then, He called the *paramhansas* and disciples, and deliberated for a long while. He then
- (1) said, “I have something to say, so all listen.” Having said this, He continued, (1) “In My mind, I think that I should not speak about this issue, but you are all Mine, and so, I feel that I should talk about it to you. Whoever understands it and behaves in accordance with this issue, can become a *Mukta*. Without this, even if someone has studied the four Vedas, Sat-shastra, eighteen Purans and the Itihas (Mahabharat) such as the Bharat, and may have understood their meanings, or may have listened to their narrations, he still cannot become a *Mukta*. I am going to talk about this issue, so listen. No matter how many problems there are in the outside world, I am not disturbed by them at all, provided that they do not affect My mind. However, if within Me, I sense even a little attachment for any object, I will not be at peace until I have eliminated it. Such is My disposition. Therefore, in My heart, I have thought about this problem; what causes a disturbance in the heart of a disciple of God? I examined the mind (*man*), intellect (*buddhi*), *chitt* and ego (*ahankar*), and realised that these *antah-karans* are not the cause of this disturbance. Due to the strength of one’s determination about the *Murti* of God or the strength of knowledge about the soul, the *antah-karans* become careless, and feel that God has been attained; so nothing more is required to be done. Such carelessness persists and this is the only flaw that exists in one’s *antah-karans*. The main blame lies with the five *gnan-indriyas*. I shall talk about this in detail. Each soul consumes various types of food. Each food has a different taste and has different attributes. When the food is eaten, its qualities spread through one’s *antah-karans* and body. If someone drinks hemp, even if he is a disciple of God, due to the intoxicating attribute of the hemp, he forgets his *vartmans* and forgets his worship of God. There are innumerable types of sensation. The attributes of these are also innumerable, as is seen in the case of hemp. One can never count all of them. Similarly, the soul hears infinite types of words through the ears. These words also have infinitely many attributes. The *antah-karans* are affected in accordance to the attributes of the words that are heard. Listening to the words of a murderer; an adulterous man; an adulterous woman; or a sinful person who behaves without any respect for society or the Vedic scriptures, has a similar effect to drinking hemp or alcohol. The listener’s *antah-karans* become corrupted by such words and cause him to forget the remembrance of God and his *vartmans*. Similarly, the skin may sensate in many different ways. Each sensation of touch possesses infinitely many different attributes. The touch of a sinner is similar to consuming hemp or alcohol. A disciple who touches such a sinful person loses his stability of mind. In the same manner, there are infinitely many sights, and they too have innumerable

attributes. If a sinful soul comes within sight, the effect upon the person who sees the sinner is just as detrimental as consuming hemp or alcohol, and his mind becomes corrupted. Similarly, there are infinitely many types of smell with innumerable different attributes. If one smells the scent of a flower or sandalwood taken from the hands of a sinful soul, his intellect deteriorates as it would under the effect of hemp. In this manner, one's intellect becomes tainted through contact with the sinful. Similarly, contact with God or God's *sants* purifies one's intellect. Even if his intellect is corrupted, it becomes superlative by hearing the words of God and *sants*. Similarly, by their touch, one's intelligence becomes superlative. If the touch of a prominent *sant* is not possible because of the observance of their *vartmans*, the dust from his lotus-feet may be sprinkled over one's head, to become purified. Similarly, the *darshan* of the prominent *sant* is purifying. This *darshan* should be performed whilst observing the *vartmans*. In the same way, by eating consecrated food from this prominent *sant*, one becomes purified. God has laid regulations with respect to class (*varna*) and stage of life (*ashram*). These regulations should be adhered to when consuming consecrated food. If it is not appropriate to accept food from them, one should eat sugar that has been consecrated by them. Similarly, the smell of a flower or sandalwood paste that has been offered to a *Mota-purush* (*Sat-purush*) purifies one's intellect. Therefore, someone who experiences the five senses, without the appropriate understanding and essential discrimination, will create harm to his intellect, even if he is of a similar status to Narad, Sanak, etc. Then, what doubt is there that the intellect of a person who has ego for his body, becomes tainted? Therefore, someone who does not keep restraint on his five *indriyas* and does not discriminate between what is appropriate and inappropriate, corrupts his *antah-karans*. If the sensations that the soul takes through the five *indriyas* are pure, then, one's *antah-karans* also become pure. If the *antah-karans* become pure, a perpetual remembrance of God remains in that soul. However, even if one of the five *indriyas* is fed with something that is impure, the *antah-karans* become marred. Therefore, the cause of disturbance for a disciple of God in worshipping God, lies in the sensory object of the five *indriyas*, but is not one's *antah-karans* [1].

[1]

“The *antah-karans* of the soul change according to the company one keeps. When a person sits where sensual people are gathered, his *antah-karans* become affected by this. It may be a seven storey palatial building, and there may be beautiful mirrors embedded into the walls. Soft bedding may have been spread around, and it may be occupied by sensual persons wearing various jewellery and dresses. They may be serving each other with bottles, full of wine, and many other bottles, full of alcohol, may also be available. Prostitutes may be dancing, and different melodies may be emanating from various musical instruments. The *antah-karans* of whoever goes to such a place is affected by it. There may be a thatched cottage where there is a gathering of *paramhansas*, who are seated on worn quilts, where sacred discourses are being narrated about the religious decree (*dharma*), spiritual knowledge (*gnan*), asceticism (*vairagya*), devotion (*bhakti*) and the *vartmans*. The *antah-*

karans of whoever comes and sits in such an assembly is affected by such a place. This issue can be understood if one considers the effects of good and bad company on the *antah-karans*. A stupid person is unable to understand this.



Paramhansas sit on worn quilts, placed outside thatched cottages and deliver sacred discourses. The *antah-karans* of anyone who sits and listens, becomes pure

“This issue is beyond the comprehension of someone who behaves foolishly, like an animal; but someone who has prudence and is a disciple of God, is able to understand it immediately. Therefore, all *paramhansas*, *sankhya-yogi* disciples and *karma-yogi* disciples, must never associate with unworthy people [2].

[2]

“However unworthy a person may be before his arrival in the *Satsang*, he should be accepted into the *Satsang*, once the *vartman* ceremony has been performed on him. If, after entering into the *Satsang*, someone retains unworthiness, he or she should be ousted from the *Satsang*. If they are not ousted, this results in a great deal of harm. If a finger that is bitten by a snake, or if a portion of the body that has become gangrenous is immediately cut off, then, the remaining body remains healthy. If however, through greed, it is not cut, further harm is caused. Similarly an unworthy person must be ousted immediately [3].

[3]

“This is My instruction, so you all should honestly and positively obey it. If you do so, I will consider that you have thoroughly served Me and I will bless you and become immensely pleased with you. As you would have made My efforts worthwhile, we shall all reside together in the abode of God. However, if you do not obey accordingly, then you and I will become greatly distanced from one another. You will acquire the body of a ghost or a *Brahm-rakshas* and endure much harassment. You, after wandering for a long time, will receive the fruits of any devotion to God that you might have performed. Even then, only if you have conducted yourself in accordance with My command, will you become a *Mukta* and attain God’s abode. If someone tries to emulate Me, then, evil will definitely ensue him, because in My heart resides Nar-Narayan himself. I am an *Anadi-mukta*, but I have not become a *Mukta* as a result of someone else’s preaching. I am able to seize one’s mind, intellect, *chitt* and ego. Just like a lion is able to grab hold of a goat, I am able to gain control of the *antah-karans*, whereas others are not even able to see their *antah-karans*. Therefore, if one thinks that by emulating Me he can stay pure despite living amongst the worldly anxieties, he cannot. Even if he is like Narad, Sanak etc., he cannot remain this way; then what chance is there for others? There have been innumerable *Muktas* in the past and innumerable more will come. Of these, none have been able to remain unaffected whilst living amid troubles and none ever will. At present, no-one like this exists; even after performing efforts for millions of *kalps*, no-one is strong enough. Therefore, if you abide by what I have said, you will be blessed. When I call someone affectionately, I do so for his own beatitude. When I look at somebody with fondness; dine the fine dishes that somebody has prepared; recline on a bed that has been prepared by someone; or accept clothing, jewellery, garlands of flowers, etc., and other object brought by them, I accept this all for the beatitude of those souls, but not for My personal pleasure. I swear an oath in the name of Shree Ramanand Swami that it is not for My personal pleasure. Therefore, nobody should think to emulate Me. Maintain extreme purity in experiencing the five *indriyas*. It is essential that you sincerely abide by My words. This advice is simple and can be easily understood by all. Everyone will be able to immediately understand it, so disseminate it extensively amongst the *Satsang*. In this, exists My immense bliss.” After narrating this and saying, ‘Jay Sachidanand’, Shreejimaraj departed to His living quarters [4].

[4]

Gadhada First Section, Vachanamrut 18 {18}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there is one merciful statement in which Shreejimaraj has said that if the sensations taken through the five *indriyas* are made pure, one’s *antah-karans* also become pure. If the *antah-karans* become pure, a perpetual remembrance of God remains [1]. Association should be kept with a *Sat-purush* [2]. An unworthy person should be ousted from the *Satsang* [3]. Whoever emulates God will, without doubt, have to face adversity [4]. These are the four topics.

Q1 In T.3, it is said that by cutting away a finger that has been bitten by a snake, or a portion which has become affected by gangrene, the body remains healthy. What is meant by the portion and what is meant by the body, in this context?

Ans The body should be thought of as the entire *Satsang*. The finger that has been bitten by the snake, or a limb, which has become gangrenous, should be thought of as the unworthy person. When such a vicious person is ousted, the entire *Satsang*, described as the body here, remains healthy.

Q2 A command has been given to oust undeserving persons. To whom has this command been directed?

Ans The head of a family is the controller of the family members. The commands given are that one should keep his family members in line with the religious decree and he too should behave in this manner. Ensuring that all the disciples of a village remain in accordance with religious decree, is the responsibility of the disciples who are the leaders of the villages, whose own behaviours adhere to the religious decree. All disciples should have respect for the senior disciple and abide by his religious instructions. A disciple, who does not behave in accordance with the religion, should be expelled from the *Satsang* by those senior disciples who are faithful to the religion. Amongst the group of *sadhus*, the chief (*mahant*) *sadhu* has the responsibility to ensure that disciples act in accordance with the religion. If someone does not, it is his responsibility to oust that person from the *Satsang*. If a Guru's behaviour is not in agreement with the religious decree, his disciples should abandon that Guru. The controllers of large, domed (*shikhar-bandh*) temples are those chief *sants* who are faithful to the religion. They are in charge of the temple. They should obey the regulations of the religion themselves and it is their duty to ensure that the people of the temple also abide by the religious vows. They should expel from the *Satsang*, anyone who does not behave appropriately. The *Acharya*, *sadhus* and the disciples should jointly appoint someone who is faithful to the religious decree, with the charge of a temple. If that official's behaviour is found to be contravening the commands of Shreej Maharaj, then, they should dismiss him from that position. Even when assigning someone to the position of *Acharya*, the procedure that is stipulated in the Constitution (*Lekh*) by Shreej Maharaj must be followed. In this Constitution, He says that the present *Acharya*, *sadhus* and disciples should decide together and appoint someone from amongst the sons of the present *Acharya*, or any person from the family of Dharmadev (*Dharma-kul*). However, this person should himself be religious; and should be competent enough to make others obey the religious commands. Shreej Maharaj has established the two thrones. The *Acharyas* for these thrones should be chosen according to the procedure that is stipulated in the Constitution by Shreej Maharaj. If amongst the sons of the present *Acharya*, there is no-one appropriate for the position on the throne, someone who is suitable from the family of the Dharmadev must be chosen by a panel of the present *Acharya*, *sadhus* and disciples, and they should appoint him to the position of *Acharya*. This advice is given in Am.3 Q.3 T.4 to the *sadhus* and disciples: the *Acharya* should not be allowed to make any decisions that have been suggested by just one individual. In this lies the immense pleasure of Shreej Maharaj. If the *Acharya* is allowed to act

with only the advice of any one individual, the result will be great anguish. Even the *Acharya* should behave in compliance with the religious decree and should ensure that the ascetics and *gruhasths* all behave accordingly; ensuring that someone who does not conduct himself appropriately is ousted from the *Satsang*. Those who behave in accordance with the commands of Shreej Maharaj should not obey any *Acharya*, ascetic, *gruhasth* male or female disciple, whose conduct is against the commands of Shreej Maharaj. It should be acknowledged that Shreej Maharaj has narrated this, through me (Jeevanpran Abji Bapashree).

Q3 It is said that they will acquire the body of a ghost or a *Brahm-rakshas*. Was this said for the person who has the rotten body or for someone else? This is not clear, so kindly explain.

Ans All those in power that are mentioned in the above answer, will acquire the body of a ghost or *Brahm-rakshas*, if they do not oust an unworthy person from the *Satsang*. This punishment has been prescribed for them. It is said that they will attain the fruits of any devotion that they may have performed after wandering for a long time. This means that when their body as the ghost or *Brahm-rakshas* ceases, provided that they subsequently consume pure objects through the five *indriyas*, stay away from sinful people and sever contact with unworthy people, only then will they be granted salvation. This is what has been said here. Therefore, ascetics should observe the religious decree and accept services only from a *sadhu* who observes the religious decree. Services should not be accepted from a *sadhu* who is unworthy, i.e. someone who keeps associations with wealth, women, etc. A *sadhu* disciple should not serve a Guru who keeps an association with wealth, woman, etc., and should only serve those who strictly observe the religion. *Gruhasths* also should not keep any contact whatsoever, with a person who is unworthy and does not observe the *vartmans*. The *Acharya*'s conformity to the religious decree should be greater than anyone else's. Someone who is unworthy is a ghost and a *Brahm-rakshas* already, even though he is still alive. Despite being alive, he is actually dead. Even if he remains in the *Satsang*, he exists like a corpse. He will endure hunger, miseries and beatings, but will not attain salvation.

Q4 Here, in T.4, Shreej Maharaj has said that Nar-Narayan himself resides in His heart and that He is an *Anadi-mukta*; and in GMS.13 T.3 and Am.7 T.1 and J.4 Q.1 T. 3 and 4 and in J.5 T.1, He says that He Himself is the Supreme Lord. How should this be understood?

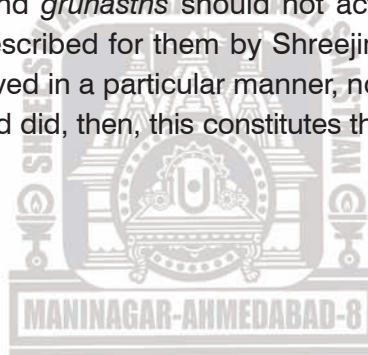
Ans Whenever Shreej Maharaj has spoken using the pretence of a *Mukta*, He would not have said that He is God; and whenever He has spoken as God, He would have said that He is God. He is God Himself. Whenever He has said that He is an *Anadi-mukta*, the words were spoken in the guise of an *Anadi-mukta*. The category of *Anadi-muktas* is above that of *Param-ekantik-muktas*, and they forever reside in the *Murti* of Shreej Maharaj.

Q5 Shreej Maharaj has described Himself saying, "I am an *Anadi-mukta*" and in GFS.32, He has called Narad, Sanak, etc., *Anadi-muktas*. Also, in GFS.5 Rahasyarth Q&A.2 you have described the *Muktas* of Shreej Maharaj as *Anadi*. How is this to be understood?

Ans The self-accomplished (*swa-siddh*) *Anadi* is only He who has not received preaching from another; does not perform devotion to any other; and does not depend on anyone else. Therefore, Shreejimaraj is the only *Anadi*. Those who reside in the *Murti* of Shreejimaraj may also be called *Anadi*. Although Shreejimaraj is the only God, His authority resides in all the incarnations, who are also referred to as God, due to Shreejimaraj. Similarly, those who have a unity with the *Murti* of Shreejimaraj may be called *Anadi*, due to their association with Shreejimaraj. Just like the categories Mul-akshar, Brahm and Mul-purush are called Gods, the greatest disciples who have attained a unity with them may be called *Anadi*. There is only one government, but its officers are also classified as the government because of their association with it. In reality there is only one actual government and it exists abroad (Britain). Similarly, only Shreejimaraj is the true *Anadi* and the true God, and others are called God and *Anadi* because of Him.

Q6 Shreejimaraj has said that no-one should emulate Him. What kind of behaviour constitutes this emulation?

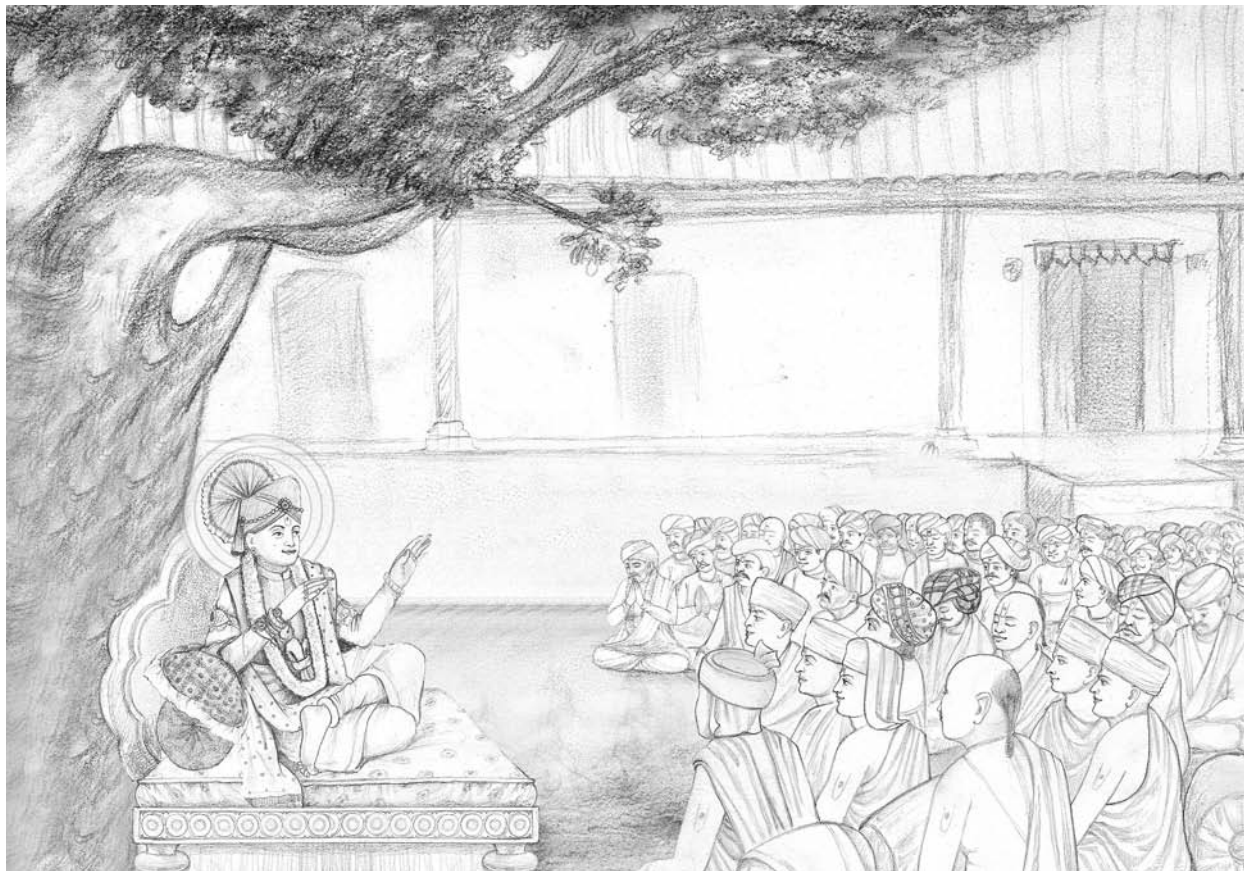
Ans Shreejimaraj behaved and performed episodes according to the satisfaction and wishes of different people. The ascetics and *gruhasths* should not act in that manner. Their behaviour should adhere to the decree prescribed for them by Shreejimaraj. However, if one believes that as Shreejimaraj has behaved in a particular manner, nothing prohibits him from acting in that way, and behaves as the Lord did, then, this constitutes the emulation of Shreejimaraj.



Rahasyarth Pradeepika Tika 18

Gadhada First Section, Vachanamrut 19

In Samvat 1876, Posh Sud 1 (Saturday 18 December 1819), during the evening, Shreejimaharaj was presiding at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of *paramhansas* and disciples from various regions had assembled before His lotus face.



Shreejimaharaj presides under the neem tree at the court of Dada Khachar in Gadhada, amongst an assembly of paramhansas and disciples

- (1) Then, Shreejimaharaj said, (1) “Acquiring knowledge about the soul (*aatma-gnan*) is difficult, as is the process of developing love towards God. However, it is not enough to have just a knowledge about one’s soul to achieve the goal [salvation]. If one has only love towards God, but no knowledge of the soul, again it is not enough to achieve the goal. If one does not have knowledge about the soul then, as a result of arrogance for his body (*deh-abhiman*), he could become attached to other worldly objects whilst developing love towards God. If one has acquired one the knowledge about the soul but has no affection towards God, he cannot achieve any great spiritual prowess. Such a person should not be regarded as being

a knowledgeable disciple. Therefore, someone who worships God appropriately and remains in accordance with his own religious decree, must be firm in the knowledge about his soul; and also, must have an intense love towards God. His asceticism should also be resolute. Only someone who has a strong determination in all these three aspects can be regarded as being a complete disciple. If any deficiency exists in any of these aspects, one should recognise it, and rectify it [1].”

[1]

Gadhada First Section, Vachanamrut 19 {19}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there is one merciful statement in which Shreejimaraj has stated that one must have a strong base in all four aspects: the religious decree; knowledge of the soul; love towards God; and asceticism [1]. This is the one topic.

Q1 Here it is said that if any aspect of one's own religious decree, knowledge of the soul, love (towards God), or asceticism, is not complete, this should be regarded as a flaw, and in GMS.9 T.5, it is said that after someone has developed an intense affection for God, nothing remains incomplete. How should this be understood? Again, in GFS.21 T.1, the Lord has stated that He is pleased with those who are in pursuit of these four aspects. In GMS.62 Q.3, He has said that salvation can be achieved by someone who is firm in one of the following; conviction about the soul (*aatma-nishtha*), love or devout service. How can this be understood?

Ans In this Vachanamrut and in GFS.21 T.1, an ordinary type of love is being referred to, whereas in GMS.9 T.5 and in GMS.62, the category of love mentioned is of an extraordinary type. Also, here and in GFS.21 T.1, the 'knowledge about the soul' mentioned, refers to the understanding that one's soul is separate from the three types of body, whereas in GMS.62, the 'conviction about the soul' refers to one's conviction that the soul has to acquire the same lustrous form as the *Murti* of Shreejimaraj. In S.5 Q.1 T.2, it is said that once devotion, together with one's comprehension of the greatness of God is acquired; all the qualities to attain salvation are also acquired. In V.3 Q.2, it is said that if one has developed an extraordinary devotion towards God, the three aspects, such as spiritual knowledge, have also been attained. Therefore, here as well as in GFS.21, the four means mentioned refer to those of an ordinary type. However, if any one of these aspects is extraordinary then, the other four are included within this one extraordinary aspect.

Rahasyarth Pradeepika Tika 19

Gadhada First Section, Vachanamrut 20

In Samvat 1876, Posh Sud 2 (Sunday 19 December 1819), Shreejimaraj was presiding on a *gadi-takiya*, outside the vestibule of the east-facing room, at the court of Dada Khachar in Gadhada. A white turban (*pagh*) was tied on His head which was adorned with tassels of yellow flowers. A garland of yellow flowers was adorned around His neck. Posies of white and yellow flowers were lain over His ears. A white quilt (*chofal*) was draped around Him. A scarf (*khes*) with black borders was draped over His shoulders. He was conducting the narration of sacred scriptures. A congregation of *paramhansas* and disciples from various regions had assembled before His lotus face.

- (1) Addressing the assembly, Swami Shree Sahajanandji Maharaj then said, (1) “Listen. I will ask you all a question.” With joined hands, all the disciples said, “Do ask.” Shreejimaraj continued, “Who is the most ignorant amongst all ignorant persons?” Everyone pondered over the question, but no one was able to answer it. Therefore, Shreejimaraj said, “Well, I shall answer.” Everyone became delighted and said, “Oh Maharaj! Only You can answer it properly, so do so.” Shreejimaraj continued, “The soul that resides in this body, looks at attractiveness and looks at unsightliness, and also looks at infancy, youth and old-age. He looks at innumerable such things. However, the observer does not look at himself. He continues to look at different objects with *bahya-drashti*, but does not look at his inner self. He is the most ignorant among all the ignorant. Through his eyes, he enjoys the visual experiences of innumerable forms. Similarly, through the *indriyas* such as the ears, skin, tongue and nose, he enjoys and experiences sensuous pleasures. However, through these, he does not experience the pleasures that exist within him, and does not recognise his own form. Such a person is the most ignorant of all the ignorant. He is the most senseless amongst all those who have no sense, the most foolish amongst the fools, and the most wretched amongst the wretched [1].”

[1]

- (2) At this point, Shuk Muni raised a doubt, (2) “Is it within one’s own hands to look at one’s own form? If it is in one’s own hands, then why does the soul live in such utter ignorance?” Shreejimaraj replied, “Someone who is associated with the *Satsang* does have it in his hands to visualise his own soul. Tell Me, on which day has anyone tried to look at his own soul and has been unsuccessful? That same soul becomes helpless under the influence of Maya and looks inwardly at itself whilst dreaming (*swapna*) or during deep sleep (*sushupti*). However, he never consciously looks within himself to see his own form. Whoever contemplates the greatness of God and then looks within himself, can see that his own form is extremely bright and lustrous. At the centre of that light, he can actually visualise the *pratyaksh Murti* of Lord Purushottam and become as blissful as Narad, Sanak, etc. Therefore, whatever deficiency exists within a disciple, is due to his own idleness [2].”

[2]

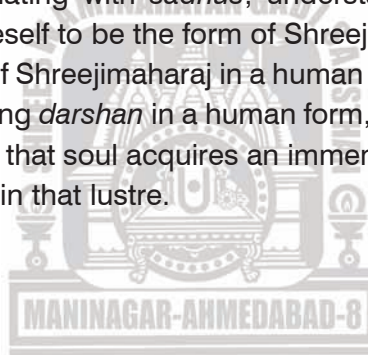
Gadhada First Section, Vachanamrut 20 {20}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there are two questions. In the first, Shreej Maharaj has said that someone who does not look within himself to recognise and visualise his own form, is the most ignorant person [1]. In the second, He says that by contemplating about His greatness and looking within oneself, one's lustrous form can be visualised, at the centre of which, the *pratyaksh* Lord can actually be seen. In this way, one can attain the bliss experienced by Narad, Sanak etc., i.e. His *Siddh-muktas* [2]. These are the two topics.

Q1 In Q.2. Shreej Maharaj has said that someone who contemplates about His greatness and then looks within himself is able to visualise his own form. What is meant by looking within oneself (*antar-drashti*)? Furthermore, Shreej Maharaj resides omnisciently within the soul in an *anvay* form. However, His *vyatirek Murti* resides in the lustrous Akshardham, which is beyond Akshar. In that case, how can the *Murti* be visualised within the soul?

Ans The *antar-drashti* refers to dismissing one's body; believing the soul to be the lustre of Shreej Maharaj, i.e. Akshardham; concentrating fully on the soul; and contemplating the Lord's *Murti* within the soul. By associating with *sadhus*, understanding Shreej Maharaj to be the supreme Lord, and believing oneself to be the form of Shreej Maharaj's lustre then, if within his soul, he contemplates the *Murti* of Shreej Maharaj in a human form when the Lord gives *darshan* in human form, or if He is not giving *darshan* in a human form, he contemplates on the idol-form (*pratima*) of Shreej Maharaj then, that soul acquires an immensely lustrous form; and visualises the lustrous *Murti* that exists within that lustre.



Rahasyarth Pradeepika Tika 20

Gadhada First Section, Vachanamrut 21

In Samvat 1876, Posh Sud 3 (Sunday 19 December 1819), during the evening, Shreejimaraj was presiding on a dais in the vestibule of the east-facing room, at the court of Dada Khachar in Gadhada. He was dressed in a white scarf (*khes*) with black borders and a white quilt (*chofal*) was draped around Him. A white turban (*pagh*) was adorned on His head and He was facing East. *Sadhus* were singing devotional songs (*kirtan*) to the accompaniment of cymbals (*jhanjh*) and a drum (*pakhaj*). A congregation of *sadhus* and disciples from various regions had assembled before His lotus face.

Then, Shreejimaraj asked them all to become quiet and said, “Everyone listen to what I am about to say.” Having said this, He closed His lotus eyes and contemplated for a long while.

- (1) Eventually He said, (1) “A disciple who has a yearning within his mind to please God immensely, is able to do so by the following means: developing an unfaltering firmness in his own duties as prescribed by the regulations of class (*varna*) and stage of life (*ashram*); have an extremely firm conviction about the soul (*aatma-nishtha*); becoming completely apathetic towards all objects except God; and having selfless devotion towards God along with an understanding of His glory. These are the four means through which God becomes immensely pleased. These four means are collectively called *Ekantik* religion. Many disciples with this *Ekantik* religion currently exist in our *Satsang* [1].

[1]

“A disciple of God should contemplate about God’s *Murti* whilst performing all activities such as eating, drinking, bathing, washing, walking and sitting. When he is not experiencing any internal anxieties, he should contemplate about and look towards the *Murti* of God. When any kind of anxiety, in the form of thoughts and volitions, arise in his heart, he should recall his understanding that his own form is separate from the body, *indriyas*, *antah-karan*, deities and sensory objects. When these anxieties are eliminated, he should contemplate about the *Murti* of God [2].

[2]

“He should never believe that his body is his own form, or that the relatives of his body are his true relations. This is because the soul has previously inhabited the bodies of 8.4 million different species; and has been born from the wombs of as many females that exist in the world. The soul has taken births from the wombs of dogs, cats, monkeys and all the other 8.4 million soul-bearing species. Of all the kinds of females in the world, which has not been his wife? He has treated them all as his wife. When that same soul acquired a female form, she has treated each of the male species that exist in the world as her husband. In the same way that we now do not accept the relations of the 8.4 million species to be our own relations, nor do we accept the 8.4 million types of bodies as being our own bodies, we should not believe that our present body is our form, or that the relatives of this body are actually our relatives. Just as none of the previous relationships from those 8.4 million species have remained, no relation of this present body will remain. Therefore, having recognised that all objects such



In order to maintain a continuous increase in their understanding of God's greatness, disciples listen to the narrations of the sants in the temple and in this manner, remain associated with them

as one's own body and home are false; and having recognised that one's own form is separate from the body, *indriyas* and *antah-karan*, one should live according to one's religious decree and perform selfless devotion to the Lord [3].

[3]

"In order that one's understanding of the magnitude of God's greatness increases day by day, one should remain constantly associated with *sadhus* [4].

[4]

"Someone who does not have such an understanding, and is simply full of arrogance of his body and has a worldly intellect, should be known to be like an animal, even though he is in the *Satsang*. In this *Satsang*, the extraordinary prowess of God prevails, whereby even animals attain salvation. In that case, what amazement is there that a human can attain salvation! However, such a person cannot be considered to be a true *Ekantik* disciple of God [5].

[5]

"Only someone who has the previously stated understanding within him can be called an *Ekantik* disciple. Such an *Ekantik* disciple leaves his body after having become free from all the sensations relating to *Maya*, and reaches the Akshardham of God via the *Archi* path [6].

[6]

"This Akshar has two forms. One is *nirakar* homogenous lustre (*ek-ras-chaitanya*), and it may be called Chidakash or Brahm-mahol. In the second form, this Akshar remains in the service of Purushottam-narayan [7].

[7]

"A disciple, who reaches this Akshardham, acquires the same qualities as Akshar and remains in the perpetual service of God. Shree Krishna Purushottam-narayan presides in this Akshardham forever. Infinitely many *Muktas*, who have acquired the same qualities as Akshar, also reside in this Akshardham. All are devoted to the service of Purushottam;

Purushottam-narayan is the master of all of them and is the sovereign king of infinitely many cosmoses. Therefore, all our disciples should have the determination in them that they wish to become aligned with the status of the *Muktas*, whose form is similar to Akshar; and having reached that Akshardham, have the yearning within them to remain in the perpetual service of God. However, they should not have any desire to experience material pleasures, which are in fact perishable and insignificant; they should never become tempted by these. With such a firm determination, one should remain in continuous *Ekantik* devotion towards God. By truly understanding the magnificent greatness of God, one should relinquish the passions for all objects except for God, such as women and wealth, whilst still in the body [8]. [8]

“If passions remain for anything other than God, when one dies and is on the way to the abode, he may see *siddhis* that lure him away from God and become fascinated by them. These *siddhis* can cause him great impediment. Therefore, everyone should drive out passions for all objects and worship God [9].” [9]

Gadhada First Section, Vachanamrut 21 {21}

Rahasyarth Pradeepika Tika

In this Vachanamrut, one merciful statement is made in which Shreej Maharaj has stated that He becomes pleased with a person who is firm in his pursuit of the four means, such as the observance of one's religious duties; and these four means constitute *Ekantik* religion [1]. His *Murti* should be contemplated whilst performing all activities [2]. One should regard his body, home, etc., to be false and his actual form to be separate from all of these, and then perform selfless devotion unto the Lord in conjunction with the religious decree [3]. To understand God's greatness, one should keep an association with a *sadhu* [4]. Through the Lord's prowess, even animals can attain salvation [5]. The Lord's *Ekantik* disciples reach Akshardham via the *Archi* path and remain in His service [6]. This Akshardham has two forms [7]. The *Muktas* are the Lord's servants and He is the master of them all [8]. A great impediment could arise for anyone within whom a passion for anything, except for God, exists; because if that person sees *siddhis*, he may become fascinated by them [9]. These are the nine topics.

Q1 In T.4, it is stated that one should keep an association with a *sadhu*. Who should we recognise to be a *sadhu*? A continuous association is mentioned. What is meant by an association that is continuous?

Ans The *sadhu* stated here refers to a *sadhu* who has the supreme *upasana* towards Shreej Maharaj and who is pursuing the four means such as the observance of his own religious decree. One should maintain the continuous association with such a *sadhu*. If it is not physically possible to associate with such a *sadhu*, one should remember the knowledge previously received from that *sadhu* and constantly behave in accordance with that knowledge. This is called keeping a continuous association.

Q2 In T.5, it is stated that even someone who is like an animal can attain salvation. What are the characteristics by which someone can be recognised as being like an animal?

Ans He may be amongst ascetics or *gruhasths*; he may physically observe the *vartmans*, but has sensuality within his mind; he has arrogance about his body; has passion; does not have knowledge about the soul (*aatma-gnan*) and God; and does not comprehend religious recitals and discussions. However, he does not perceive any faults in others. Such a person should be regarded as being like an animal.

Q3 T.6 mentions reaching Akshardham via the *Archi* path. What should be understood by this *Archi* path? Which Akshardham is referred to here?

Ans By associating with an *Ekantik sadhu* who has accomplished the four means, a person can also become accomplished in the four means, such as the religious decree; conviction about the soul (*aatma-nishtha*); asceticism; and selfless devotion with the understanding of God's greatness, and become *Ekantik*. Such a person becomes free from the clutches of Maya. A perpetual inclination (*vrutti*) towards the *Murti* of Shreejimaraj develops within him. Whilst he is maintaining this inclination, he forgets his own body. He visualises the lustre of the *Murti* of Shreejimaraj, through which he is able to visualise the *Murti* of Shreejimaraj. This lustre is referred to as the *Archi* path. The lustre of Shreejimaraj's *Murti* is called Akshardham. In P.1 T.1, He says that the lustre of His own *Murti* is the abode where He resides. In GMS.13 T.2, He has referred to His own lustre as *Aatma*, Brahman and Akshardham. This is thoroughly explained in GFS.7 Rahasyarth Q&A.6 and GFS.45 Rahasyarth Q&A.2.

Q4 Does the lustrous abode of Shreejimaraj have the sentiments of a master-servant (*swami-sevak*) relationship with Him or not?

Ans Just as the light from the Sun does not have any sentiments of a master-servant relationship with the Sun, and like the flames of a fire have no such sentiments with the fire, the lustrous form of Shreejimaraj's abode, Akshardham, also does not have a master-servant relationship with Shreejimaraj. This is because the lustre is caused by the *Murti*, but it is not a separate entity from it. Hence, no sentiments of a master-servant relationship exist. However, the sentiments of cause-and-effect (*karya-karan*), and body-and-soul (*sharir-shariri*) do exist.

Q5 How can the sentiments of cause-and-effect, and body-and-soul, exist between two objects that are not different?

Ans Just as the lustre of the Sun is reliant on the Sun, and the flames from a fire are dependent on the fire, the lustre of Shreejimaraj is dependent on Shreejimaraj. Therefore, it is said in GFS.64 T.1, that the sentiments of sustenance-and-sustained (*aadhar-aadhey*), cause-and-effect, and body-and-soul, do exist.

Q6 Akshardham is not a separate entity from Shreejimaraj. However, in T.7, it is stated that Akshardham, in another form, remains in the service of Shreejimaraj. What should be understood by that other form and what is the service that is offered?

Ans The lustrous form of Shreejimaraj, i.e. Akshardham is the *shariri*, pervasive (*vyapak*), observer (*drashta*), Aatma and sustenance (*aadhar*) of *murtiman* Mul-akshar. It remains omnisciently in Mul-akshar. Through Mul-akshar, it causes the creation, etc., of all the cosmoses. Here, *murtiman* Akshar has been referred to as another form of the lustrous Akshardham. The creation is referred to as the service, but is not referring to a personal service. It is said that the *Muktas* constantly remain in the Lord's service; only the *Muktas* have been called His servants (*das*) and He has proclaimed Himself as their master. Akshardham is the lustre of Shreejimaraj. A master-servant relationship cannot be attributed to this lustrous form of Shreejimaraj's abode. In T.8, it is said that a soul assumes similar attributes to Akshar. This means that the soul assumes similar attributes to *nirakar* Akshar. However, it has not been stated that the soul assumes similar attributes to the *murtiman* Akshar. This is because the *Muktas* of the *murtiman* Akshar are different. Only when the soul becomes as lustrous as Shreejimaraj's lustre and becomes enjoined with that lustre, can it have the realisation of Shreejimaraj's *Murti*. In GMS.50, it is stated that the lustre of Shreejimaraj is homogenously intense and *Brahm-roop*. It is said that one should merge his soul within it, and develop love towards Maharaj (the Lord) and the *Muktas* who reside in it. Therefore, wherever a reference is made with regards to attaining the same attributes as Akshar, this Akshar should be understood as being the lustrous form of Shreejimaraj's *nirakar* Akshar. By becoming merged within the *nirakar* Akshar, i.e. the lustre of Shreejimaraj, the *Murti* of Shreejimaraj can be realised and then, the soul of that *Mukta* assumes the same form as Shreejimaraj. This is similar to how a larva is transformed into a wasp as a result of its concentration on the form of the wasp.

Q7 The lustrous abode of Shreejimaraj has been called the *shariri*, pervasive, observer and *Aatma* of *sakar* Mul-akshar. In which Vachanamrut has this been stated?

Ans In GFS.64 T.1, this lustrous form of Akshardham is called the *shariri*, pervasive, observer and *Aatma* of *sakar* Mul-akshar. It is also called the *Aatma* of the *sakar* Akshar in K.8 T.1.

Q8 It is stated that the *Muktas* perform the service of Shreejimaraj in Akshardham. What should be considered as being the service in the abode?

Ans *Muktas* experience the boundless greatness of Shreejimaraj. This transpires into achieving an extremely firm master-servant relationship. Having the sentiments of a master-servant relationship is called the service. Therefore, servant-hood itself is the service.

Rahasyarth Pradeepika Tika 21

Gadhada First Section, Vachanamrut 22

In Samvat 1876, Posh Sud 4 (Monday 20 December 1819), at midday, Shreej Maharaj was presiding on a dais in the vestibule of the east-facing room, at the court of Dada Khachar in Gadhada. He was dressed entirely in white garments. A tassel of flowers had been placed on His turban (*pagh*) and posies of flowers had been placed over both ears. A garland of Guldawadi flowers was adorned around His neck and He sat facing East. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face. The *paramhansas* were singing devotional songs (*kirtans*).

Then, Shreej Maharaj said, “Everyone listen! I am about to say something to you all.” The *paramhansas* stopped singing and became eager to hear His words. Shreej Maharaj then (1) continued, (1) “Whilst singing devotional songs to the accompaniment of musical instruments such as the *mrudang*, *sarangi*, *saroda*, *tal*, if one does not remember God, then that singing is equivalent to not having sung at all. There are many people in the world who sing and play musical instruments without having the remembrance of God.

Sants sing devotional songs, with the accompaniment of musical instruments; Shreej Maharaj explains that if that singing is performed without the remembrance of God, it is as if those devotional songs have not been sung at all



They do not attain mental peace through this. Therefore, when you sing devotional songs about the Lord, recite His name, rhythmically and continuously chant the name of Narayan, and whatever else you do, it should strictly be accompanied by the remembrance of the Lord's *Murti*. Someone may keep an inclination (*vrutti*) towards God whilst he is performing a devotional task, but as soon as he concludes that devotional task and commences another activity, he does not retain his inclination towards God. In that case, even during a devotional task, his inclination towards God does not remain steady. Therefore, one should practice maintaining a mental inclination towards God, even whilst moving, walking, eating, drinking and performing all other activities. Only then does one's inclination towards God remain steady whilst performing the worship. If one's inclination begins to remain affixed to God, it will also remain in all other activities. However, a careless person is not even able to keep an inclination towards God whilst worshipping. Therefore, a disciple of God should become attentive and practice keeping his inclination concentrated towards God's *Murti*." After giving these instructions, Shreej Maharaj said, "Now resume singing the devotional songs [1]." [1]

Gadhada First Section, Vachanamrut 22 {22}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there is one merciful statement in which Shreej Maharaj has stated that if one keeps the inclination of the mind towards His *Murti* whilst listening to discourses, singing devotional songs etc., and performing all other activities, one's inclination towards the Lord's *Murti* becomes steady [1]. This is the one topic.

Q1 It is said that singing devotional songs with musical instruments without having any remembrance of God is equal to not having sung them at all. Other people of the world have no *upasana* towards God in them and so do not receive any benefit. However, if a disciple of God listens to discourses etc., but his inclination towards the *Murti* does not persist, does he reap any benefit from listening to the discourses or singing the devotional songs or not?

Ans Someone whose remembrance does not remain focussed towards God, does not achieve the benefit of remembering God, which is, not having to endure any obstacles whilst meditating on the *Murti* of God, and having an effortless inclination towards the *Murti*. Therefore the singing is said to be equivalent to not having sung. However, he will attain the benefit of listening to the discourses and singing the devotional songs, which enable him to remember God. The discourses and devotional songs describe the *Murti* of God and therefore, this is a means of achieving the remembrance of God.

Rahasyarth Pradeepika Tika 22

Gadhada First Section, Vachanamrut 23

In Samvat 1876, Posh Sud 5 (Tuesday 21 December 1819), Shreejimaraj was presiding on a dais in the vestibule of the east-facing room at the court of Dada Khachar in Gadhada. Shreejimaraj was adorned with a turban (*feto*) on His head and He was dressed in a white tunic (*angarkhu*) and white trousers (*surval*). His waist was tied with a saffron coloured silken cloth. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

- (1) Then, out of compassion, Shreejimaraj addressed the *paramhansas*, (1) “The scripture named Vasudev-mahatmya is very dear to Me because this scripture states the means by which a disciple of God should worship the Lord. There are two categories of the Lord’s disciple. One of them has a firm faith in God, but he worships the Lord whilst remaining fully aware of his own physical body. The other regards his form to be a *chaitanya* form, and a separate entity from the three states of the body, i.e. wakeful state (*jagrat*), dream state (*swapna*) and deep sleep state (*sushupti*), and above the three types of body, i.e. the *sthool*, *sookshma* and *karan* body. Within such a form, he contemplates upon God’s *Murti* and worships Him. He is then able to visualise his own form to be an extremely lustrous entity, which is above the three states and the three types of body. Amid that lustre, he visualises the *pragat Murti* of God, in the extremely lustrous form in which He exists. Such is the state of the other disciple. Whilst one has not achieved this state, a hindrance looms over him, even if he is a disciple of God. As Shivji had not acquired that state, he became infatuated with the beauty of Mohini (Shreemad-Bhagwat Section 8 Chapter 12 Verse 12 - 37). As Brahma had not acquired that state, he became infatuated by the sight of Saraswati (Shreemad-Bhagwat Section 3 Chapter 12 Verse 28 - 33). As Naradji had not acquired that state, a desire to marry arose in his mind (Shiv-Maha-Puran Rudra-samhita Chapter 3 & Mahabharat Shanti-parva Raj-dharmanushasan-parva Chapter 30). Indra (the deity of rain and the king of all deities) (Adyatma-Ramayan Section 1 Chapter 5) and Chandra (Moon)(Shreemad-Bhagwat Section 9 Chapter 14 Verse 1 - 11), etc., had not acquired this state so they all had to endure disrepute. Without attaining this state, it is possible that even a disciple of God may perceive normal, human characteristics in God. As King Parikshit was not such a disciple, after hearing the Ras-krida, doubts arose within him about Lord Shree Krishna. However, Shukji was such a disciple, so no uncertainty arose in him (Shreemad-Bhagwat Section 10 Part 1 Chapter 29 - 33). A disciple who is in such a state understands, ‘if no vice is able to touch me or create an obstacle to me, then how can such worldly vices ever affect God, by whose worship, I have achieved this state?’ He firmly understands this [1]. [1]

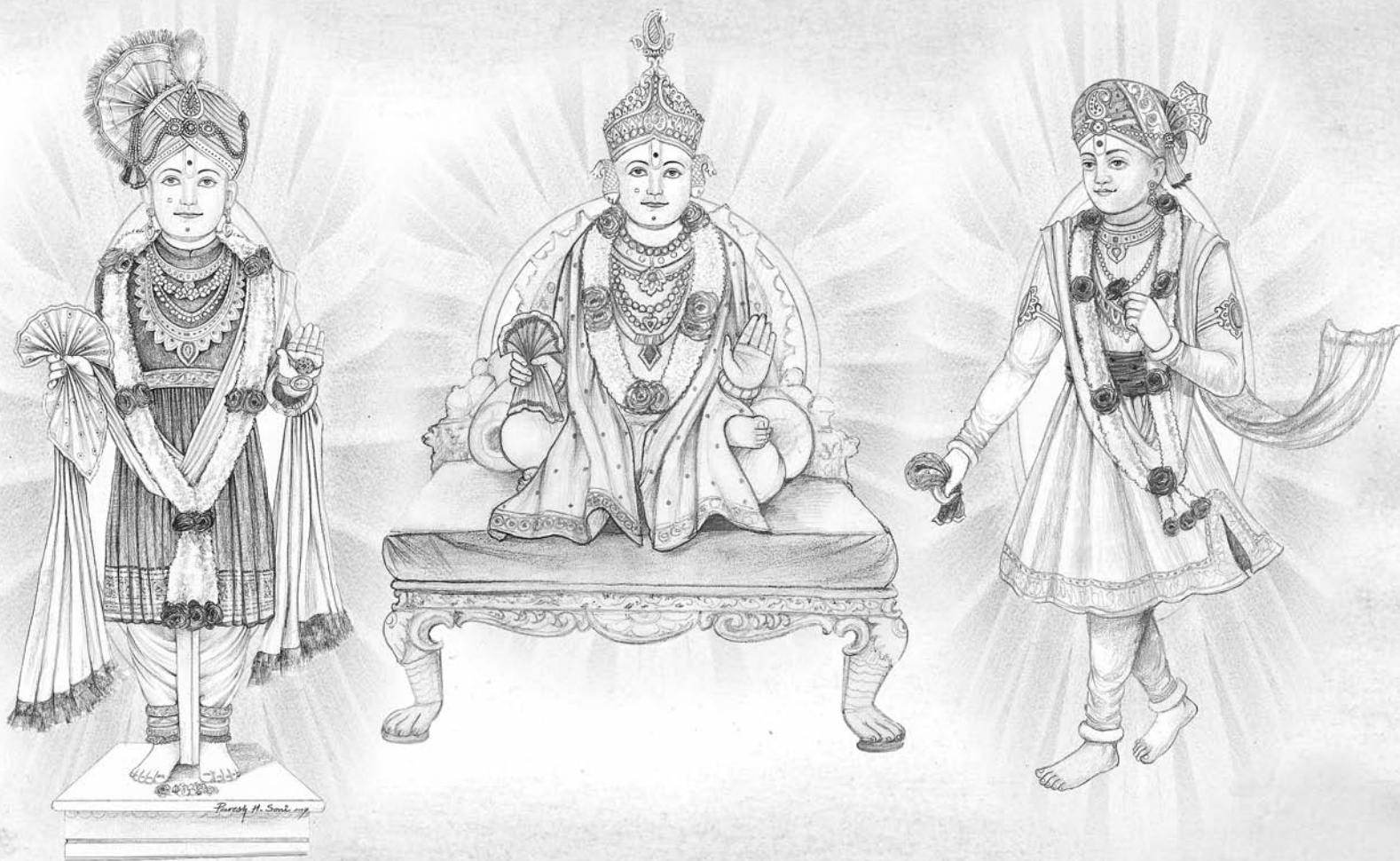
“When such a disciple of the Lord concentrates on the *Murti* of God, his inclination (*vrutti*) becomes divided into two parts. One portion of his inclination is directed towards the *Murti* of God and the other remains within the worshipper. The inclination towards God is full of love, whilst the inclination that remains within the disciple, is full of thoughts. This inclination

ensures that whatever other thoughts and volitions occur in the disciple, except for those related to the worship of God, are all falsified. It also makes all his vices false. In this way, his inclination towards God remains incessant. However, someone who sits for a short time with complete mental concentration and worships God, and then also involves himself in trivial issues, cannot attain such a state. If a pitcher full of water is poured into a ditch today and then another is poured into it the next day or on the third day, the ditch never becomes filled with water; because the water poured on the first day would dry up on that day, and the water poured on the next day would dry out during that day. However, if a small finger-sized stream of water is constantly flowing, a large reservoir of water would be filled. In the same manner, one's inclination towards God should be continuous, and should persist whilst eating, drinking, moving, walking and when performing auspicious or even inauspicious activities, and at all times. In this way, through maintaining a perpetual inclination towards God, such a firm state is achieved [2].”

[2]

Gadhada First Section, Vachanamrut 23 {23}

There is not even an iota of difference between the idol form of Shreej Maharaj that gives darshan in the temples, the divine form that presides eternally in the divine abode, and the human form when He gives darshan on the Earth



Rahasyarth Pradeepika Tika

In this Vachanamrut, one merciful statement has been made in which Shreej Maharaj says that a disciple who believes that his soul is above the three types of body and that it exists in the form of *chaitanya*, i.e. the Lord's lustre, and contemplates on this *pragat*, human *Murti* of God, is able to visualise his own form, as well as this *Murti* of the Lord within his own form, to be immensely lustrous. Such a disciple never has any doubts regarding any of the Lord's episodes [1]. Such a state is attained if a disciple incessantly keeps one part of his inclination with love, and the other part of his inclination with thoughts, on this *Murti* of God [2]. These are the two topics.

Q1 In T.1, it is said that if one contemplates on the human *Murti* of Shreej Maharaj within his *chaitanya*, he is able to visualise God. This was possible when Shreej Maharaj was present in a human form, but now, when He is not present in a human form, which *Murti* should be contemplated upon?

Ans In the same manner as He was present in His human form, He is now present in His idol (*pratima*) form. Therefore if the disciple, believing himself to be the lustre of Shreej Maharaj, contemplates on the idol of Shreej Maharaj, he is able to visualise the idol to be lustrous. Hence today, the idol of Shreej Maharaj should be contemplated on.

Q2 It is stated that someone who has achieved the state of being able to visualise the *Murti* of Shreej Maharaj in his soul (*chaitanya*), understands that no vice can ever touch him or create any obstacles for him. Does this mean that he will endure no harm even if he becomes involved with a vice, or does it mean that no vice can infatuate him?

Ans A disciple who has attained such a state, remains contented due to the ecstasy of the *Murti* of Shreej Maharaj and believes that material objects are equivalent to hell (Narak). If, in this world, he exists as an ascetic, he strictly follows the religious decree of an ascetic. If he is a *gruhashth*, he strictly follows the religious decree meant for *gruhashths*. However, he never performs any deed that transgresses the code of conduct. Anyone whose behaviour contravenes the *vartmans*, has neither the *darshan*, nor the patronage of Shreej Maharaj. He is a total hypocrite, an entirely sensual being and is extremely wicked. In GMS.35 T.4, such a person is said to be equal to a highly despicable person (*chandal*). Hence, someone like this should be regarded as being highly despicable, and should be discarded being as the lowest of people (*shvapach*). He should not be considered to be a disciple of Shreej Maharaj.

Rahasyarth Pradeepika Tika 23

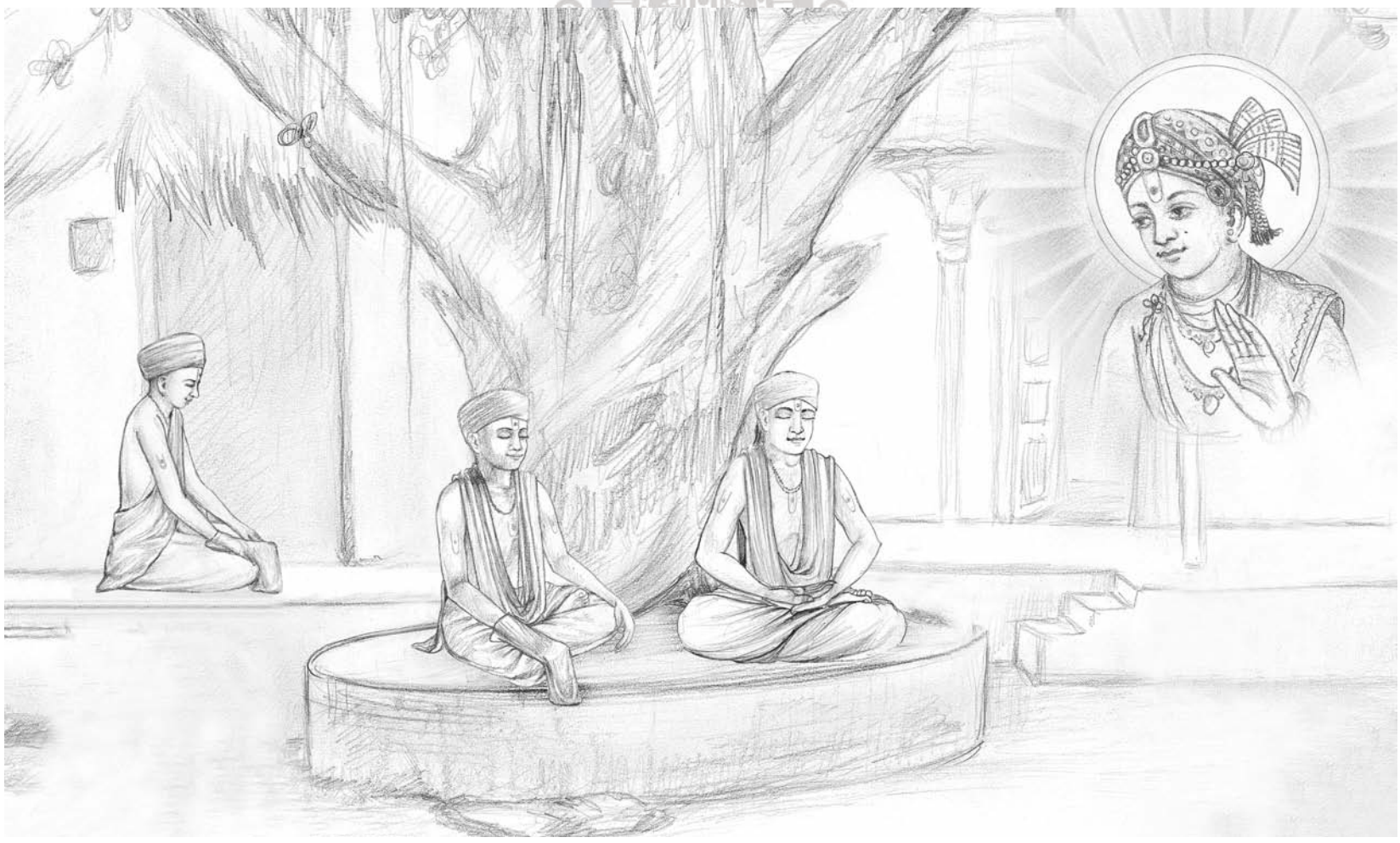
Gadhada First Section, Vachanamrut 24

In Samvat 1876, Posh Sud 6 (Wednesday 22 December 1819), during the twilight period, Shreej Maharaj was presiding on a dais in the vestibule of the east-facing room, at the court of Dada Khachar in Gadhada. A turban (*feto*) was adorned on His head and a white scarf (*khes*) was draped around His shoulders. He was adorning a warm woollen red coat (*dagli*) and a white quilt (*chofal*) was draped around Him. A congregation of *paramhansas* and disciples from various regions had assembled before His lotus face.

- (1) Addressing the *paramhansas*, Shreej Maharaj then said, (1) “I want to talk about the state that can be attained through spiritual knowledge (*gnan*). What is this knowledge? It is beyond Prakruti-Purush. When this state is attained, Prakruti-Purush and their activities all become insignificant. This is called the devastation through knowledge (*gnan-pralay*). Whoever has attained this state, experiences the homogenously intense lustre (*ek-ras chaitanya*). Amid this, only the *Murti* of God remains but nothing else exists. Sometimes, not even the *Murti* of God is visualised amidst the lustre, and only the lustre is seen. At other times, the lustre is seen and the *Murti* of God is also visible. This is known as the state that is achieved through spiritual knowledge [1].

[1]

Sants, who have attained the state of fulfillment through spiritual knowledge, meditate on the Murti of Shreej Maharaj. For them, other than the Murti of Shreej Maharaj, there remains nothing else that is of significance



“This state is attained when one’s inclination (*vrutti*) remains incessantly on the *Murti* that is visualised, i.e. the *pragat Murti* [2].

[2]

“The illumination that is experienced within one’s heart is proportional to the magnitude of God’s greatness that has been understood, as is the amount of *pranav* and *naad* that is heard. One’s determination about God and appreciation of His greatness, are proportional to the amount of evil thoughts that are abolished. When true determination about God has been developed, and an accurate understanding of His greatness has been achieved, all of one’s evil thoughts are totally averted. If a slice of lemon is sucked, one’s teeth become a little sour, but one would still be able to slowly chew roasted chickpeas. However, if a whole lemon is sucked, it would not be possible to chew roasted chickpeas; and with great effort, cooked mung beans can be chewed. If many lemons are sucked, not even boiled rice can be chewed. Similarly, if someone has acquired sourness, in the form of determination about God and an understanding of His greatness, his teeth, in the form of the four *antah-karans* and the ten *indriyas*, all become sour. Then, that soul’s teeth, in the form of his mind, do not even have the strength to chew chickpeas, in the form of sensual thoughts. His teeth, in the form of the *chitt*, do not have the strength to contemplate about sensations. His teeth, in the form of the intellect (*buddhi*), do not have the strength to develop a determination about the senses. Similarly, his teeth, in the form of the ego (*ahankar*), are unable to have pride regarding sensualities. In the same way, his teeth, in the form of the five *gnan-indriyas* and the five *karma-indriyas*, become unable to chew chickpeas, in the form of sensations of the respective *indriyas*. However, if someone has not acquired an accurate determination about God and has not truly understood His glory, his *indriyas* and *antah-karans* do not become truly disassociated from their individual sensations [3].

[3]

“The *Murti* of God is above Maya and her attributes, and is beyond anything that may cause any changes within Him. The Lord appears like a human, for the salvation of souls. Those who are narrow-minded imagine all sorts of faults in God, but not even a single fault exists in God. However, these faults never recede from the intellect of the person who imagines them to exist in God. Someone who regards God as being lustful, himself becomes extremely lustful. Someone who imagines God to be angry, himself becomes extremely angry in nature. Someone who regards God as being greedy, himself becomes immensely greedy. Someone who imagines of God as being envious, himself becomes intensely envious. In this manner, imagining any fault in God is like throwing a fistful of dust at the Sun. The dust falls back into one’s own eyes. Whatever fault someone imagines in God, causes misery to him. However bad natured someone may be, if he understands that God is completely faultless, that person too becomes completely faultless [4].”

[4]

- (2) Then, Brahmanand Swami asked, (2) “Even when one’s *indriyas* do not become pulled by sensual pleasures; and no bad thoughts arise within the *antah-karan*; and even though his determination about God is true, he still feels incomplete and his *antah-karan* remains

desolate. Why is this?” Shreejimaraj then replied, “Even this is a major defect in a disciple. His mind has become stable and an extremely firm determination about God has been developed, but he does not experience the immense ecstasy in his heart that, ‘I am fortunate; I am fulfilled; and the souls in this world, wander around being tormented by the harassment of lust (*kaam*), anger (*krodh*), greed (*lobh*), infatuation (*moh*), arrogance (*mad*), resentment (*matsar*), yearning (*aasha*), avarice (*trushna*), etc., and are being scorched by the *tri-vidhi tap* all day and night, but *pragat* Purushottam, through His compassion, has revealed His *Murti* to me and freed me from influences such as lust and anger; the Lord has kept me in the association of *sants* such as Narad and Sanak; and therefore, I am immensely fortunate.’ He does not think in this way, and does not spend all twenty-four hours of the day utterly delighted. This is a major fault. It is like placing a wish-fulfilling gem (*Chintamani*) in the hands of a child. He does not appreciate its greatness and therefore does not experience its ecstasy. Similarly, if after having attained Lord Purushottam, a person does not feel ecstatic within himself twenty-four hours a day; and does not understand that, ‘I am completely fulfilled’, then this constitutes a grave fault in that disciple of the Lord [5].

[5]

“Whenever a fault in another disciple is perceived, one should think that even though his nature may not be suitable for the *Satsang*, he has still attained the *Satsang*; even though he is inappropriate, he remains in the *Satsang*; and this is a result of his good deeds from previous births or deeds during this birth are good, and consequently, he has attained this *Satsang*. One should have this kind of understanding and consider the merits in him.” Having narrated this, Shreejimaraj said Jay Sachidanand and went to His living quarters [6].

[6]

Gadhada First Section, Vachanamrut 24 {24}



Rahasyarth Pradeepika Tika

In this Vachanamrut, there are two questions. The first is a merciful statement, in which Shreejimaraj says that through spiritual knowledge, a state can be achieved and then one can experience the homogenously intense lustre and within that lustre, the Lord's *Murti* can be visualised [1]. This state is achieved by keeping a perpetual inclination of one's mind focussed towards the Lord's *Murti* [2]. The heart of someone who understands God's greatness becomes illuminated; he hears the *pranav* and *naad*; and evil thoughts within him are eliminated [3]. Whichever faults someone imagines in God, causes him great misery; and whoever regards God as being faultless, becomes faultless himself [4]. In the second question, Shreejimaraj says that it is a serious fault if someone does not rejoice in his heart, even though his mind has become stable and he has a firm determination about God [5]. If a fault is seen in any disciple, one should perceive merit in him that, 'because that disciple has previously performed good deeds, he has attained the *Satsang*' [6]. These are the six topics.

Q1 Q.1 refers to spiritual knowledge as being above Prakruti-Purush. How can this 'above' knowledge be understood?

Ans The spiritual knowledge that is 'above' Prakruti-Purush is described as knowing that: Shreej Maharaj is above the categories of the Jeev, Ishwar, Brahm and *murtiman* Mul-akshar; He is the creator of them all and even though He resides omnisciently within them all, He is completely unaffected, invariable and detached from them, and is distinct from them; He bestows bliss to His *Muktas* who reside in His abode and have acquired the same qualities as Him; and He is the epitome of ecstasy. Actually visualising the *Murti* of Shreej Maharaj, within one's soul, which is in the form of Shreej Maharaj's lustre, and remaining perpetually absorbed within this *Murti* is referred to as the 'state'.

Q2 It is said that the homogenously intense lustre (*ek-ras chaitanya*) is experienced. What is this homogenously intense lustre?

Ans The lustre of Shreej Maharaj is called the homogenously intense lustre. This is what is visualised.

Q3 It is said that at times, only the lustre is seen and not the *Murti*. What is the reason for this?

Ans Whilst the accomplished state (*siddh-dasha*) has not been completely attained, the lustrous *Murti* of Shreej Maharaj is sometimes visible within one's soul, and sometimes it is not. However, when the accomplished state has been achieved, as firmly as described in K.7 Q.4 T.5., the *Murti* is always visualised.

Q4 In T.3, illumination, *pranav* and *naad* are mentioned. What should be understood by these?

Ans As the lustre radiates from the *Murti* of Shreej Maharaj, different sounds are produced due to the vibrations. This sound is called *pranav*. The *pranav* accumulates into a thundering sound. This is called *naad*. The lustre itself has been referred to as illumination.

Q5 In T.4, the Lord refers to faults perceived in Him. When He was in a human form, someone could have perceived a fault. How could faults be perceived today?

Ans Someone could become sceptical whilst hearing the episodes of Shreej Maharaj from the scriptures. This constitutes perceiving a fault in Him.

Q6 In Q.2 T.5, Narad, Sanak, etc., are mentioned. Who should be understood by these names?

Ans By using these names, Shreej Maharaj has referred to His own *Muktas*.

Rahasyarth Pradeepika Tika 24

Gadhada First Section, Vachanamrut 25

In Samvat 1876, Posh Sud 7 (Thursday 23 December 1819), at the time of dawn, Shreejimaraj went to the living quarters of the *paramhansas* at the court of Dada Khachar in Gadhada. He was adorning a white scarf (*khes*) and a white quilt (*chofal*). A turban (*feto*) was adorned on His head. He was presiding facing East, on a raised platform on the West side of the grounds. A congregation of *paramhansas* and disciples from various regions had assembled before His lotus face.

- (1) Then, out of compassion, Shreejimaraj said, (1) “Yesterday, Brahmanand Swami asked a question. I shall answer it again today. A person’s *antah-karans* remain desolate, even though he has control over his *indriyas* and *antah-karans*, because he is reliant on performing means to please God, but he does not rely on his determination towards God, or on the knowledge about the soul (*aatma-gnan*). Therefore, he feels unaccomplished within his *antah-karans*. To avoid this, that person must have an extremely firm understanding about the following three issues: the glory of having determination about God; the glory of God’s greatness; and a belief that his soul is *Brahm-roop*. The degree of deficiency about these three issues is proportional to the amount of obstacles that a person faces during a trance (*samadhi*). Recently, I sent a disciple into a trance. She visualised the immense lustre. She started screaming, ‘I am burning’, when she experienced the lustre (Shree-hari-charitra-chintamani Part 1 Chapter 162). Therefore, even someone who experiences trance needs to have knowledge about the nature of his soul. A person who does not believe that his true self is his soul, but believes that he is his body, is greatly irresolute. I explained to that disciple, ‘your real form is your soul, not your body; and the name Ladkibai and the body of Bhat [caste] are not you; you have the form of a soul, which is indivisible (*achhedya*) and impenetrable (*abheda*).’ Then, I sent her into a trance and told her, ‘go to the place of Ganpati, where there is a lotus flower with four petals, and then see your form there.’ When in a trance, one reaches the place of Ganpati, the *naad* is heard and the lustre is visualised. Beyond this, when one reaches the place of Brahma, the *naad* is heard more loudly and an even greater lustre is visualised. Beyond this, when one reaches the place of Vishnu, an even louder *naad* is heard and an even greater lustre is visualised. In this manner, the higher and higher the place that is reached, a louder and louder *naad* is heard and a greater and greater lustre is visualised. Therefore, when one is in a trance, an exceedingly bright lustre is visualised, an extremely intense *naad* is experienced, and great thunders occur. However patient a person may be, cowardliness still arises. Godliness existed in Arjun and he was extremely brave, but still, he was not capable of visualising the *Vishva-roop* of the Lord, and hence he said, ‘Oh Maharaj! I am not capable of visualising this form. Therefore, grant me your *darshan* in the form that existed before.’ (Bhagwad-Gita Chapter 11 Verse 5 - 40). Thus, even such a capable person loses courage in a trance when he experiences thunders as if the cosmos has cracked, and he visualises an abundance of lustre as if the oceans have

broken their boundaries. To overcome this, one should understand that one's true self is separate from the body [1].

[1]

“This state of trance occurs in two different ways. The first way is by controlling the *prans* through *pranayam*, which brings with it, a control of the *chitt*. The second comprises of controlling the *prans* through control of the *chitt*. When does that *chitt* come under control? It comes under control when one's inclination (*vrutti*) for all things is severed and only an inclination towards God remains. When does one's inclination become focussed on God? When passions for all things are severed and the only passion that remains, is for the *Murti* of God. Then, this inclination never recedes from the *Murti* of God, despite anyone else's efforts to make this happen. Consider a well, where there may be twenty water drawers arranged around it. If the flow of water from each is directed in different directions, the force of the water is not powerful. However, if the flow from all twenty drawers is combined, the force of that flow would become as great as the force of a river, and it cannot be stemmed by anyone's efforts. Similarly, when one's inclination becomes devoid of passions, the *chitt* becomes enjoined with the *Murti* of God. However, if someone's *chitt* has passions for worldly pleasures then, through the ears, his inclination becomes scattered amongst various sounds; through the skin, his inclinations become scattered amongst thousands of types of touch; the inclination of the eyes becomes scattered amongst the beauty of thousands of objects; the inclination of his sense of taste becomes scattered amongst thousands of types of taste; the inclination of his nose is scattered amongst an infinite variety of smells; and the inclinations of his organs of action (*karma-indriyas*) become scattered amongst their respective sensations in thousands of ways. In this manner, his *antah-karan* has become scattered in thousands of directions through the ten *indriyas*. When one's *chitt* contemplates only on God; when the mind (*man*) thinks only of God; when the intellect (*buddhi*) becomes resolute only about God's *Murti*; when the ego (*ahankar*) only has the pride, 'I am a soul and a disciple of God', then it should be understood that he has only one passion. The control of one's *chitt* via control of the *prans* occurs through the eight-fold yoga (*Ashtang-yog*). The eight-fold yoga constitutes the eight parts: *yam*, *niyam*, *aasan*, *pranayam*, *pratyahar*, *dhyan*, *dharna* and *samadhi*. The eight-fold yoga is the means. The reward is the *nirvikalp* trance of God. When this state of *nirvikalp* trance is attained then, through control of the *prans*, control of the *chitt* occurs. If the *chitt* becomes devoid of all passions and enjoins itself with God then, through control of the *chitt*, control of the *prans* occurs. Hence, in the same manner as control of the *chitt* is achieved through the eight-fold yoga, control of the *chitt* is also achieved by enjoining with the *Murti* of God. Therefore a disciple, whose inclination of the *chitt* is enjoined to the *Murti* of God, has accomplished the eight-fold yoga without actually performing the process. In this way, someone who disregards this greatness of God's *Murti*, and has regard only for effortful means, does not experience any ecstasy within his *antah-karan*; he does not even benefit during his last moments of life. These means and *vartmans* are the commandments of God and they should definitely be observed. For example, the

duty of a Brahmin is that he should bathe, wash and remain pure. Such a Brahmin never drinks water from the home of a Shudra. Similarly, a disciple should never digress from the commands of God because if he obeys those rules, God becomes pleased with him. One should have very strong regard for the three aspects: a firm determination about God; understanding of the greatness of God; and knowledge about the nature of one's own form, together with a detachment from worldly affairs. One should regard himself as being completely fulfilled, thinking, 'I have attained the *sakshat* Purushottam-narayan; I remain under His command and worship Him; and therefore, nothing more is left for me to achieve.' Understanding in this way, he should relentlessly perform devotion to God. One should never become pompous due to the power of this understanding, and furthermore, he should never feel unaccomplished. If he does feel unaccomplished, it should be understood that the grace of God that was bestowed on him is similar to having sewn a seed in barren land, which did not grow. If he pompously misbehaves, it should be understood that the seed has been thrown into a fire and has burnt away. Hence, whoever understands what I have said, never feels unaccomplished." Having said this, Shreej Maharaj retired to His room [2].

[2]

Gadhada First Section, Vachanamrut 25 {25}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there is one merciful statement in which Shreej Maharaj has stated that one cannot feel complete fulfilment through only the means of worship, without having the following three aspects: a determination for God; an understanding of His greatness; and a conviction about a soul (*aatma-nishtha*). If one has the strength of these three qualities, he feels fulfilment and accomplishment [1]. The two types of trance are described [2]. These are the two topics.

Q1 In T.1, determination is mentioned. What is the nature of this?

Ans Knowing that Shreej Maharaj is above Purush, Kaal, Brahm, Akshar and the *Muktas*; that He is forever *sakar*; that He is the creator and controller of everything; and that He is omniscient about everything, is referred to as having determination.

Q2 The greatness of Shreej Maharaj is mentioned. What is the nature of this?

Ans Shreej Maharaj is above the categories of Jeev, Ishwar, Brahm and Mul-akshar; He forever exists as a *sakar Murti*; and sustains everybody with His own powers. He exists in everybody in an *anvay* form, and He resides in a *vyatirek* form in His lustrous Akshardham. Comprehending such greatness is referred to as 'understanding His greatness'.

Q3 It is stated that the soul should be regarded as being *Brahm-roop*. What is meant by *Brahm-roop*?

Ans *Brahm-roop* means believing one's soul to be the form of the lustre of Shreej Maharaj.

Q4 In T.1, it is said that *naad* is heard and lustre is visualised. Whose are these?

Ans The sound that results from the lustre emanating from the masters of each place is called the *naad* in this context. The lustre visualised, originates from the master of each place. This is what is visualised.

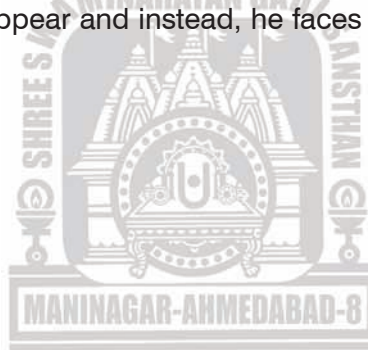
Q5 In T.2, it is said that the *sakshat* Purushottam is attained. When can it be said that He has been attained in a *sakshat* manner?

Ans A *sakshat* realisation is said to be attained when one understands that when Shreej Maharaj is present on this Earth in a human form, the human *Murti* of Shreej Maharaj is the same *Murti* that exists in His abode, and when He is present in His idol (*pratima*) form, that idol and the *Murti* in the abode are the same, and one performs devotion whilst remaining under His command.

Q6 It is stated that one should not behave pompously. What type of behaviour constitutes that?

Ans Under the pretext of the knowledge and greatness of Shreej Maharaj, someone who deviates from adhering to the *vartmans*; who does not behave according to the standards of the Satsang; and who believes himself to be superior to others, is said to have behaved pompously. He may have previously received compassion from Shreej Maharaj and because of this, he may have attained certain virtues, but all these disappear and instead, he faces the wrath of Shreej Maharaj.

Rahasyarth Pradeepika Tika 25

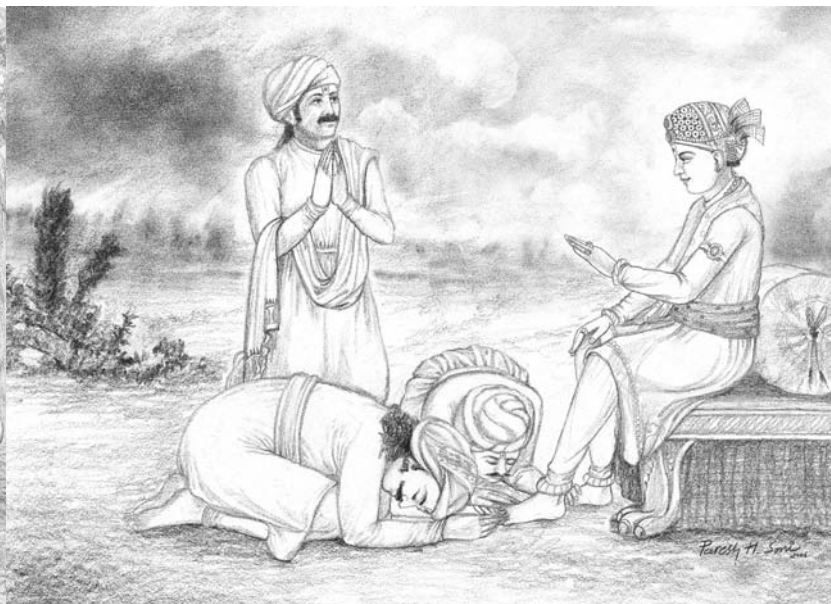


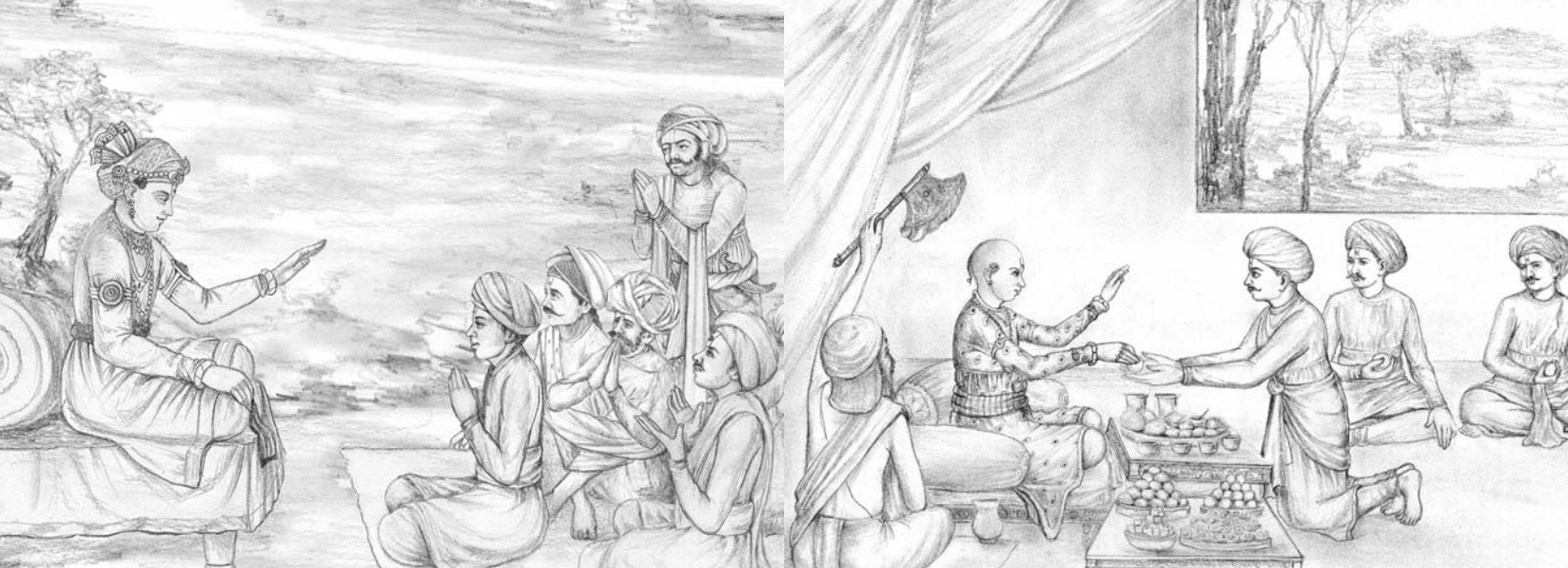
Gadhada First Section, Vachanamrut 26

In Samvat 1876, Posh Sud 11 (Monday 27 December 1819) at midday, Shreej Maharaj was presiding on a dais in the vestibule of the east-facing room at the court of Dada Khachar in Gadhada. A turban (*feto*) was adorned on His head and He was adorning a white scarf. A white quilt (*chofal*) was draped around Him. Two large guldawadi flowers had been placed over both ears and a tassel of flowers was fixed on His turban. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face. The *paramhansas* were singing devotional songs (*kirtans*) to the accompaniment of the cymbals (*tal*) and drum (*pakhaj*).

- (1) Then, Shreej Maharaj said, (1) “Now, stop singing and listen to My song, which I shall convey in the form of a discourse.” The *paramhansas* responded, “Oh Maharaj! Very well, do speak.” Then Shreej Maharaj continued, “Whilst singing affectionate (*rasik*) devotional songs about God, if one’s affection remains only in the *Murti* of God, then that is fine. However, if an interest lies elsewhere, away from the *Murti* of God, it constitutes a grave fault. A disciple who has the same love and affection for the words of songs, musical instruments, the words of women etc. as he has in for the words of God, should be regarded as an imprudent (*aviveki*) disciple. To have the same interest in other sensual words that one has in the words of God and the *sants* of God, is the kind of foolishness that should be renounced. Having discarded this foolishness, one should realise that bliss exists only in the words of God. A disciple with this affection is a true disciple; and like the words, he yearns only for the touch of God. Only when he considers the touch of anything else, to be like the touch of a black cobra or a burning fire, can he be considered to be a true affectionate disciple. Similarly, someone who experiences immense ecstasy from the sight of God’s beauty, but likens the beauty of everything else to that of a pile of faecal matter or a rotting dog, is a true affectionate disciple. Equally, someone who considers that pleasant taste exists only in consecrated food that has been offered to God and experiences immense ecstasy from this, but derives no pleasure

Disciples with true affection for God derive pleasure from only the words of Shreej Maharaj and discourses about His greatness; and yearn for only the touch of God





Disciples with true affection for Shreej Maharaj experience immense joy from the sight of God's beauty, and consider that pleasant tastes exist only in food that has been consecrated by Him

from any other foods, is a true affectionate disciple. Similarly, he experiences immense pleasure from the fragrance of basil leaves (*tulsi*), garlands of flowers; the scents of different types of perfumes, sandalwood paste, etc., that have been offered to God, but experiences no joy from the smell of perfumes, sandalwood paste or garlands that have been used by a sensual person; and in this manner, he associates his five senses with God and becomes extremely fond of those sensory objects. If however, the sensations of the five senses are worldly, he has an immense detest for them; such are the characteristics of a true affectionate disciple. If after having become such an affectionate disciple, someone derives joy out of sensations related to God, and also experiences joy from worldly words, touches, sights, tastes and smells, such an affectionate disciple is false. This is because he experiences the same joy in the worldly sensations, as he does in God; therefore such affection and *upasana* should be considered false. God is not false in any way, but the attitudes of that disciple are wrong. He has regarded God as being similar to other worldly objects; therefore his devotion and his affection have been classified as being false. Now, just as one's prudence with regards to the five senses of the *sthool* body in the awakened (*jagrat*) state has been narrated, the *sookshma* body in its dreamful (*swapna*) state also has five *sookshma* senses. When someone visualises God's *Murti* in a dream, and encounters immense bliss by



Disciples with true affection for God experience pleasure from the fragrance of basil leaves (*tulsi*), garlands of flowers and the scents of different types of perfumes, sandalwood paste, etc., that have been offered to God

experiencing God's words, touch, sight, taste and smell; and also experiences the same joy in a dream with worldly sensations about the five senses, the affection of that disciple is false. In a dream, if he experiences ecstasy only by associating with God and has repulsion with the same detest as vomit for other sensations, then the affections of that disciple are true. If he does not realise this, and if he has the same affection for other objects as he has for God, his understanding is wrong. However, the Lord visualised in the dream is real. If the disciple is attracted only to the *Murti* of God and is not lured away by any other sensory objects, his understanding is correct. When only thoughts of God remain in a person whilst he contemplates on God, he attains the state of complete engrossment. That disciple has no realization of the presence of his own body or of the universe. He has a realisation only of the Lord's *Murti*. Then, whilst existing in such an engrossed state and concentrating on the *Murti* of God, he experiences the emergence of lustre. Amid that lustre, he visualises the *Murti* of God. Having such affection for the *Murti* of God is called chaste devotion (*pativrata bhakti*) [1]. [1]

“When you sing affectionate devotional songs, and I close My eyes in contemplation, I think about these very things. Even though My thoughts are brief, nothing other than God can remain in My thoughts. I have love and affection only for God's *Murti*. If any sensation interferes with this, the strength of My thoughts are such that the sensory object is decapitated. In the same way as you compose devotional songs, I too have composed a song in the form of this discourse, and I have presented it to you.” Thus Shreej Maharaj, using Himself as an example, explained this issue for His disciples [2]. [2]

Gadhada First Section, Vachanamrut 26 {26}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there is one merciful statement in which Shreej Maharaj has stated that one's prudence of the *sthool* body during the wakeful state comprises of only having affection for sensations that are associated with Him and having repulsion for those sensations associated with the world. Whilst in a dreamful state, not being attracted to any other sensory object except for His form, i.e. the *Murti*, is the prudence of the *sookshma* body and a dreamful state. Inhibiting the five senses from the *karan* body; only contemplating on the *Murti* of God; and whilst contemplating in that way, forgetting one's own body, etc., is the prudence of the *karan* body during the state of deep sleep (*sushupti*). The state of complete engrossment is when the soul becomes unaffected (*nirlep*) like the Sky, i.e. becomes detached from Maya and beyond its attributes (*nirgun*); whilst visualising the *Murti* of God within himself, lustre emerges. Amid that lustre, the *Murti* is seen. This is the prudence (*vivek*) of the soul [1]. The thought of a disciple, which does not allow any sensation to raise a hindrance in his affection for God, is powerful [2]. These are the two topics.

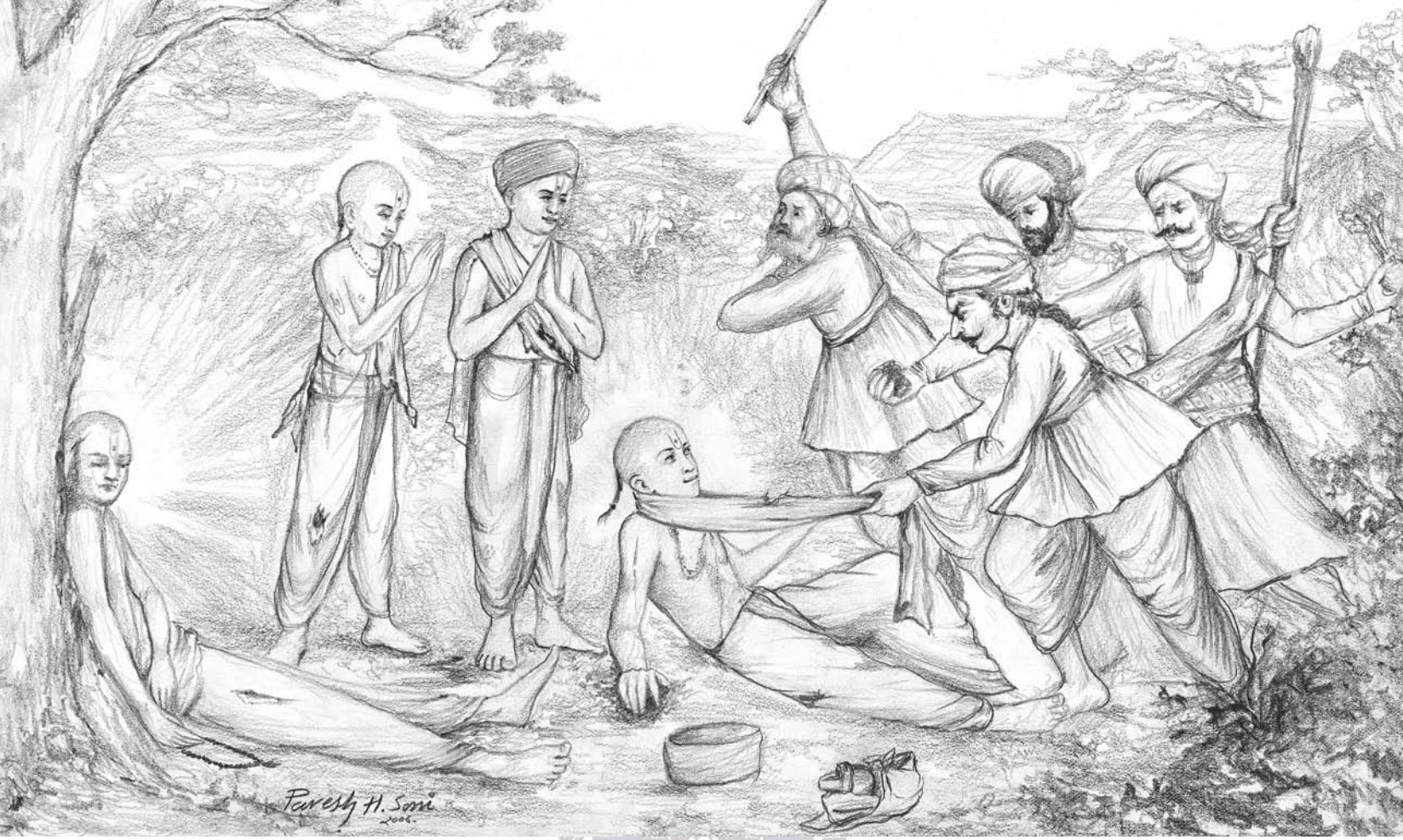
Rahasyarth Pradeepika Tika 26

Gadhada First Section, Vachanamrut 27

In Samvat 1876, Posh Sud 12 (Tuesday 28 December 1819), before sunrise, Shreejimaraj arrived at the living quarters of the *paramhansas*, at the court of Dada Khachar in Gadhada. A white turban (*feto*) was adorned on His head. A white quilt was draped around Him and He was adorned with a white scarf (*khes*). He was presiding on a raised platform facing West. A congregation of *paramhansas* had assembled before His lotus face.

- (1) For some time, Shreejimaraj stared at the tip of His nose and then He said, (1) “Everyone has a desire to worship God. However, differences exist in each person’s understanding. In every respect, God resides in the heart of someone who has the following understanding within him. He understands, ‘He who has kept the Earth steady, and is able to tremble it if He wants it to do so; He who has kept the galaxy of stars suspended above without any support; He who causes the clouds to shower; by whose command the Sun and the Moon rise and set, and the phases of the Moon wax and wane; within whose limits the boundless ocean remains; He who causes human beings to be born by virtue of a drop of water and through this, they acquire the ten *indriyas*, such as the hands, legs, nose and ears; He who keeps water afloat in the form of a reservoir in the sky, where thunder and lightening occur; and that such infinite miracles are only performed by the Lord who I have attained.’ However, he does not believe that there is someone else other than this *pragat* Lord Himself who performs these wonders. He understands, ‘infinite types of these wonders have taken place in the past; are presently occurring; and will occur in the future, all these occur due to the very same *pratyaksh* God whom I myself have attained.’ He also understands, ‘even if someone throws dust on me, or insults me in any way, or if someone makes me sit on an elephant, or if someone cuts off my nose and ears and makes me sit on a donkey; all these situations are the same to me.’ Moreover, he considers a beautiful, young lady and an unattractive lady or an old woman, to be the same. He regards a mound of gold and a pile of stones as being equal. God resides in the heart of a disciple who possesses the infinite auspicious attributes such as spiritual knowledge (*gnan*), devotion (*bhakti*) and asceticism (*vairagya*). Then, because of God’s grace, this disciple attains an infinite variety of spiritual prowess and is able to liberate innumerable souls. Despite having such prowess, he endures reverence as well as disgrace from others, which is itself a great aptitude. Having such tolerance, despite being capable of overpowering others, cannot be found in just anyone; such a person should be recognised as being extremely great. This aptitude is so great that God sees through his eyes and enlightens the eyes of all the living souls in the cosmos. God walks via his legs, and imparts the power to walk into the legs of all the souls in the cosmos. Through the fourteen *indriyas* of such a *sant*, God empowers the senses of all the souls in the cosmos. Therefore, that *sant* sustains the entire world. The fact that he tolerates disgrace from even insignificant souls is due to his immense greatness. Someone who possesses such patience is an extremely great person. [1]

[1]



Sants endure torture, abuse and disgrace from people yet still, they remain patient and do not retaliate in any manner. This is due to their greatness and the strength of God that they possess

“Someone who looks wrathfully and frightens others who are meeker than himself may believe in his mind that he is great, but in reality he is not. Similarly, there are souls in the world who exhibit their worldly achievements and frighten others. These are not the disciples of God but they are souls belonging to *Maya* and deserve only hell (*Yam-puri*). The importance of such people remains only in worldly practices. In worldly life, someone who has a horse to ride is considered greater than someone who does not; and someone who has five horses is greater than he who has only one. The more property that is owned by an individual, the greater is his prominence within worldly affairs. However, he is not great in terms of worshipping God [2].

[2]

“If a *gruhasth* or ascetic considers a particular woman to be extremely beautiful, or a particular garment to be extremely fine, or a particular apartment to be extremely lavish, or a particular wooden pot to be the best of all, or a particular wooden bowl to be extremely nice, they are all narrow minded. Then you will ask, will such a person attain salvation or not? Well, even an insignificant person (*pamar*) who is in the *Satsang* attains salvation. However, he never acquires the virtuosity I have described, nor does he attain the attributes of a *sant* that I have just described, because he is not worthy.” After saying this, Shreej Maharaj said, ‘Jay Sachidanand’, and returned to His quarters at the court of Dada Khachar [3].

[3]

Gadhada First Section, Vachanamrut 27 {27}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there is one merciful statement in which Shreej Maharaj has said that He resides in the heart of a person who recognises the Lord as the creator and destroyer of all, and regards any situation of reverence as well as disgrace, and all objects, as being equal. Such a disciple acquires infinite spiritual prowess because of the Lord's grace, and becomes capable of liberating innumerable souls [1]. Those who frighten the meek, or frighten people by exhibiting their worldly achievements, are souls who belong to *Maya* and deserve hell [2]. A *gruhasth* who becomes infatuated by beautiful woman, a lavish apartment or an extravagant garment; and an ascetic who becomes attached to a fancy bowl or vessel, are regarded as being narrow minded [3]. These are the three topics.

Q1 In T.1, Shreej Maharaj has said that all the wonders of the past, present and future should be understood as His. However, the miracles of the past were performed by other incarnations and those that will take place in the future will be performed by those who will incarnate in the future. So, how can it be understood that all the wonders performed by other incarnations are indeed Shreej Maharaj's?

Ans All the incarnations show their divine prowess through the power vested in them by Shreej Maharaj. Therefore, all these wonders are indeed Shreej Maharaj's.

Q2 When a disciple possesses all the auspicious attributes, such as spiritual knowledge, devotion, asceticism, Shreej Maharaj resides in him. What is the classification of such a disciple?

Ans When Shreej Maharaj resides in him, he should be regarded as being an outstanding *Ekantik* disciple.

Q3 Such a *sant* is described as 'sustaining the entire world'. What is meant by this sustaining? It is also stated that he empowers the *indriyas* of all. What does this mean?

Ans In this context, 'sustaining' means that he is worthy of offering shelter to all souls. However, it does not mean that he is the bearer of these souls. Shreej Maharaj resides in such an *Ekantik*, through whom He enlightens a person who has taken His shelter with spiritual knowledge about His *Murti*. The Lord gives strength to that soul, so that his *indriyas* are diverted away from sensualities and are directed towards Him. This is called 'empowering' the *indriyas*.

Q4 In T.2, it is said that someone who harasses the meek goes to hell; and in GFS.72, Q.1 T.2, harassment of the meek is said to be a sin equivalent to killing a Brahmin (*Brahm-hatya*); and in V.11 Q.1, it is said that harassment of the meek results in the destruction of the soul. So, harassment of which types of meek people results in each of these three different consequences?

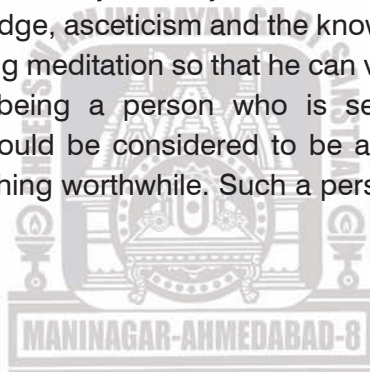
Ans Someone goes to hell if he harasses a meek person who is unable to defend himself because he is oppressed. However, if the person is capable of opposing, but does not react on account of his passive temperament, then the sin is equivalent to killing the Brahmin. Harassing a meek person, who is humble by nature; adheres to the religious decree, i.e. practices celibacy, non-violence (*ahimsa*), etc., with great determination; and does not even wish detriment upon his harasser, results in the destruction of the harasser's soul.

Q5 What is meant by virtuosity as stated in T.3? What are the attributes of the *sant*?

Ans Virtuosity refers to having an equal regard for all objects, in all situations of reverence as well as disgrace, and having tolerance. The virtues of the *sant* refer to his aptitude to nourish, in the form of granting eternal salvation (*aatyantik moksh*).

Q6 It is said that even an insignificant person (*pamar*) attains salvation in the *Satsang*. Who should be regarded as such an insignificant person? What are the characteristics of a sensual person (*vishayi*), a person desiring salvation (*mumukshu*) and a downfallen (*patit*) person?

Ans Someone who abides by the five *vartmans* as stipulated by Shreej Maharaj, but who has no prudence about what is important and unimportant; is idle and does not offer any services to the *Satsang*; and does not perform any means such as meditation, worship, should be regarded as being an insignificant person. Someone who abides by the five *vartmans*; pleases Shreej Maharaj through means such as the nine-fold devotion (*navdha-bhakti*); and wishes to attain Shreej Maharaj, i.e. to visualise Him within his soul, but does not endeavour to visualise the *Murti*, is regarded as a sensual person. Someone who abides by the five *vartman* and performs various means to please Shreej Maharaj, such as selfless devotion combined with the religious decree, spiritual knowledge, asceticism and the knowledge of His greatness; and who is keen and relentless in practising meditation so that he can visualise Shreej Maharaj within his soul, should be regarded as being a person who is seeking salvation. Someone who contravenes the five *vartman* should be considered to be a downfallen person. He is totally incapable of accomplishing anything worthwhile. Such a person never attains salvation.



Rahasyarth Pradeepika Tika 27

Gadhada First Section, Vachanamrut 28

In Samvat 1876, Posh Sud 14 (Thursday 30 December 1819), Shreejimaraj was presiding on a dais, in the vestibule of the room adjacent to the hall of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. In front of His lotus face sat a row of *sadhus* who were preparing to dine.

- (1) At that time, Shreejimaraj said, (1) “If a disciple is about to fall from the *Satsang*, evil passions arise within him. At first, day by day, he demerits every other disciple and believes in his heart that all other disciples are unwise, and he is wise. He considers himself to be superior to everyone else. Throughout each day and night, he experiences frustration within himself. Consequently, during the day he does not sit anywhere with ease, and during the night, he is unable to fall asleep. The rage within him never ceases and he continuously burns, like a smouldering piece of wood. When someone behaves in this manner, it should be understood that he is about to fall from the *Satsang*. Such a person may stay in the *Satsang* for many days, but he never experiences any bliss within his heart and ultimately, he falls [1].

[1]

“If a disciple is about to flourish in the *Satsang*, auspicious passions arise in him. Each day, merits are perceived within his heart about every other disciple. He considers all other disciples to be greater than him, and considers himself to be inferior. Throughout the day and night, the ecstasy of the *Satsang* prevails within his heart. If these characteristics are found in a disciple, it means that auspicious passions have increased within him. The more association he has with the *Satsang*, the greater the harmony he experiences, and he acquires the greatest status.” After giving this discourse, Shreejimaraj said, ‘Jay Sachidanand’, and retired to His room [2].

[2]

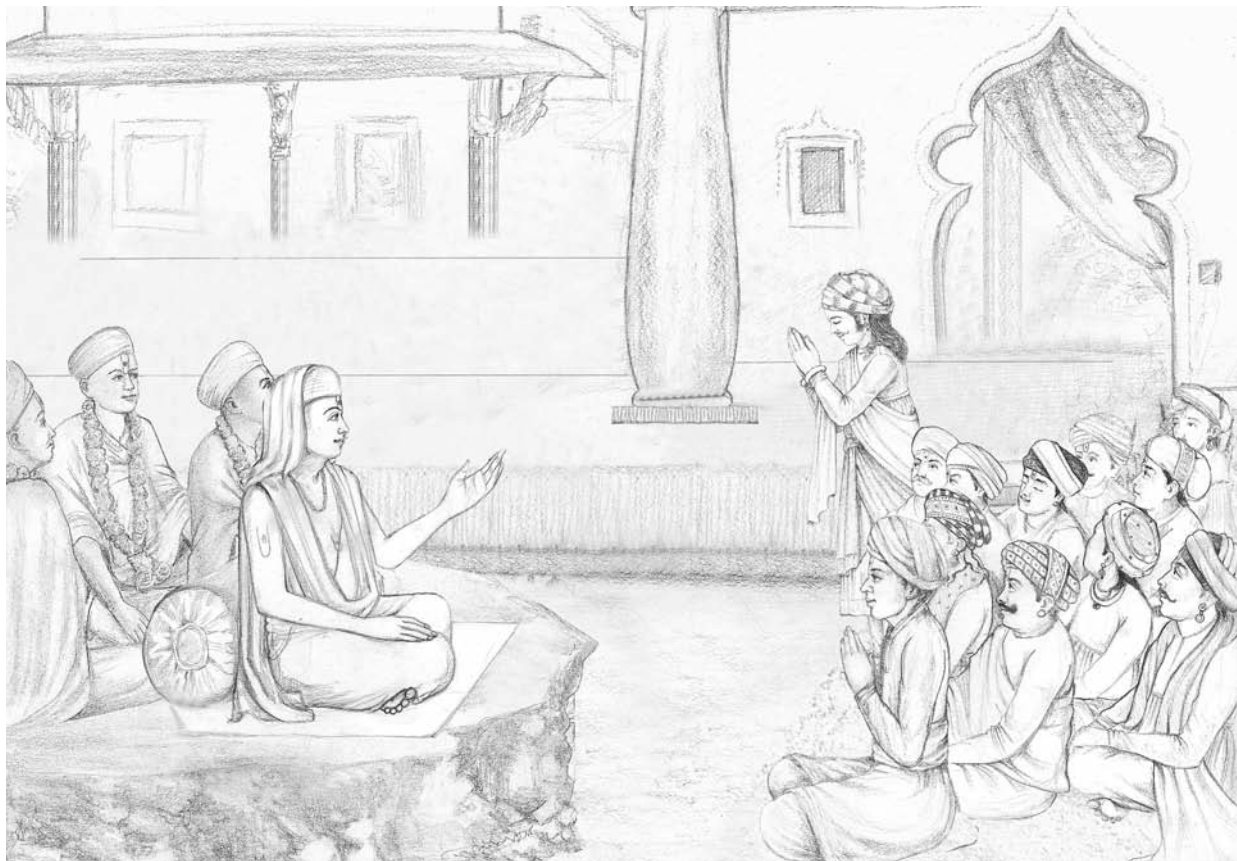
Gadhada First Section, Vachanamrut 28 {28}

Rahasyarth Pradeepika Tika

In this Vachanamrut, one merciful statement is made in which Shreejimaraj has said that if someone is about to fall from the *Satsang*, evil passions arise in him; he demerits all other disciples, and he eventually falls. [1] If someone is going to flourish in the *Satsang*, the auspicious passions in him increase; he perceives the merits of other disciples, and he achieves a great status in the *Satsang* [2]. These are the two topics.

Q1 In T.2 it is said that ecstasy is experienced and a great status is achieved. What should be understood by the ecstasy and what is this great status?

Ans When someone perceives the merits of other disciples, who have a supreme determination about Shreejimaraj and strictly obey the five *vartmans*, and then, because of this, he is able



A disciple remains humble before sants and other disciples and bows down to them all. He considers himself to be inferior to them all and acknowledges only their virtues. Such an individual flourishes within the Satsang

to avert the human characteristics in them, and he realises, 'I have met the *Muktas* of the *sakshat* Lord Swaminarayan', and understands that despite being in his body, he has already met the *Muktas* whom he had wished to meet after he leaves his human body. This ecstasy is the ecstasy of the *Satsang*. 'Achieving the greatest status', refers to becoming a *Mukta*.

Rahasyarth Pradeepika Tika 28

Gadhada First Section, Vachanamrut 29

In Samvat 1876, Posh Sud 15 (Friday 31 December 1819), during the evening, Shreejimaraj was presiding on a dais in the vestibule of the west-facing room, at the court of Dada Khachar in Gadhada. He was wearing a white scarf (*khes*) and a white blanket (*chadar*) was draped around Him. A white turban (*feto*) was adorned on His head and He was adorning garlands of white flowers. A tassel of white flowers was draped from His turban. A congregation of *sadhus* and disciples from various regions had assembled before His lotus face.

- (1) Then, Shreejimaraj said, “Ask questions!” Gopalanand Swami asked, (1) “How can the strength of devotion (*bhakti*) together with the religious decree (*dharma*), spiritual knowledge (*gnan*) and asceticism (*vairagya*), be enhanced?” Shreejimaraj replied, “There are four means through which this can happen. Firstly, a sacred place; secondly, an auspicious period; thirdly, good activities; and fourthly, an association with a *Sat-purush*. Amongst these, the influence of an activity is less significant, but the influence of the place, the period and association, are of greater significance. If the place is sacred, the period is also auspicious and the company of *sants* of your [Gopalanand Swami] calibre is available, then, only good activities are performed. If the place is unfavourable, such as Sindh, the period is bad, and the company of prostitutes and pimps, or those who consume meat and alcohol is kept, then, this only results in bad activities. Therefore, one should reside in a sacred land. If there are evil times, one should move away from there. The company should also be kept of a disciple of God, and a *brahm-vetta sadhu* who observes the five *vartmans*. Then, that disciple’s strength of devotion to the Lord flourishes immensely. That is the answer to this question [1].” [1]
- (2) Then, Muktanand Swami asked, (2) “Oh Maharaj! A disciple seems to have tainted *antah-karans* in the beginning, but later on, they become extremely pure. Is this due to his past deeds? Or is it due to the mercy of God? Or is it due to that disciple’s personal efforts?” Shreejimaraj then replied, “If something good or bad happens because of past deeds, it would be obvious to the whole world. For example, Bharatji became infatuated with the deer. Here, destiny is responsible. If a pauper acquires a large kingdom, this again is due to destiny and would be obvious to the whole world. However, if a disciple keeps an association with a good *sadhu* and he improves himself through his own volition, this is due to the efforts of the disciple.” Then Shreejimaraj talked about Himself and said, “The various means that I had previously [at the time of forest expedition] carried out were such that it would be impossible that a physical body could have survived in any way. Despite these means, the body survived. This is due to destiny. How is this? During My stay in Purushottam-puri, for many months, I lived only on air [without food and water] as My sustenance. I let My body be dragged away by a river that was approximately three to four miles wide. Whether it was winter, summer or monsoon, I stayed without any shelter and only wore a small loincloth (*kaupin*). I moved through dense forests with tigers, elephants, and wild buffaloes. Even though I travelled in many such arduous places, My body did not fall in any way.



During the forest expedition, Shreejimaraj, known then as Shree Nilkanth-varni, allows His body to be dragged away by a wide river

“This should be understood to have occurred due to destiny. If an accomplishment is reached through someone’s own endeavours, this would be due to one’s own personal efforts.” After saying this, Shreejimaraj said, ‘Jay Sachidanand’, and laughed as He returned to His quarters [2].

[2]

Gadhada First Section, Vachanamrut 29 {29}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there are two questions. In the first, Shreejimaraj has said that the strength of devotion towards God flourishes immensely if one resides in a good place, period,

etc., and remains in the company of a *brahm-vetta sadhu* who observes the five *vartmans* [1]. In the second, Shreejimaraj has stated that the *antah-karan* becomes purified through the following three means; pre-destiny; the mercy of God and His *Muktas*, or through one's own personal efforts [2]. These are the two topics.

Q1 'Place, period, etc.,' is mentioned in many Vachanamruts. What different types are there?

Ans In GFS.2, the place and period have been called difficult if a beautiful woman is encountered in solitude and she tries to make someone give up his morality, or if a great amount of wealth can be amassed through some mean that contravenes the commandments. Here, in this Vachanamrut, in Q.1, the land has been called sacred if religious disciples of God reside there, and the period has been called holy when no troubles of any type exist. If contact with an *Ekantik sant* of Shreejimaraj occurs, it is regarded as a pure association. A place where sinful people reside is called an evil place. A bad period is a time when irreligious people cause difficulties in worshipping God or in observing religious decree. If one keeps contact with the types of sinful persons mentioned above, it is called a bad association. The definition of good or bad place, etc., as stated in GFS.55 T.1, GMS.32 T.4, GMS.39 Q.1, GLS.14 Q.2 T.2 and 3, in GLS.15 Q.1 and GLS.35 Q.1, is similar to the definition stated here (in 29). In GFS.59 Q.4, man (person) is said to be the cause of a good or bad place, period, etc. In GFS.78 Q.22, a place, etc., has been called unfavourable if many enemies live there, or if the caste or king are causing trouble, or where one's wealth or honour is being snatched away. In L.6 Q.18 T.21, a place is called difficult for ascetics if their relatives reside there. An association has been called difficult if ladies are seen whilst performing the *darshan* of Shreejimaraj. An activity has been called difficult if the construction of temples, etc., is going on and ladies are frequently seen. A place where scuffles occur frequently, has been called bad times. The period mentioned in L.10 Q.4 T.5 is the same as that referred in GFS.78. In L.10 T.6, the characteristics pertaining to a particular Yuga are called the 'period' and the characteristics pertaining to Kali-yuga are called the 'unfavourable period'. In L.17 Q.2, and V.12 T.2, and GLS.11 Q.3, if the people associated with are envious of the *pragat* Lord, i.e. Shree Swaminarayan, then such a place, etc., are described as bad. In GMS.51 Q.2, the place, etc., have been called good, if the limits stipulated by Shreejimaraj are obeyed; and the place, etc., have been called evil if these limits are contravened. In GMS.56 T.2, the place, etc., have been called evil if importance and status, and attachment to worldly object exist there in abundance. In L.26 Q.2, the vice of arrogance has been called an evil place, etc.

Q2

In Q.2, it is stated that He was laughing as He left. What was the purpose of laughing at that time?

Ans

The Lord said that His body survived because of destiny. This led some listeners to understand that Shreejimaraj has a destiny. This led Him to laugh, because those people concluded that even He is bound by destiny.

Rahasyarth Pradeepika Tika 29

Gadhada First Section, Vachanamrut 30

In Samvat 1876, Posh Vad 1 (Saturday 1 January 1820), during the evening, Shreej Maharaj was presiding on a dais in the vestibule of the north-facing room, alongside the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He had adorned a white scarf (*khes*) and a white blanket (*chadar*) was draped around Him. A white turban (*feto*) was tied on His head and He was adorned with garlands of white flowers. Posies of white flowers were placed over both ears and tassels of white flowers were draped from His turban. He was adorned with armlets of white flowers. A congregation of *munis* and disciples from different regions had assembled before His lotus face. The group of *munis* was singing devotional songs (*kirtans*).

- Then Shreej Maharaj said, “Now, let there be questions and answers.” In response, Dinanath Bhatt asked Shreej Maharaj, (1) “Oh Maharaj! At times, thousands of thoughts occur in the mind, but no impression is left on the mind. Whilst at other times, even a minor thought can leave an impression on the mind. What is the reason for this?” Then Shreej Maharaj replied, “The reason for this is the prevalent attribute (*gun*). If the volition arises when the *tamas* attribute is prevalent, no impression is left on the mind because at that time, one’s state is similar to a deep sleep (*sushupti*). When *sattva-gun* is prevalent, it is similar to a state of enlightenment, so any volition that arises at that time is falsified through understanding. In this situation, again, no impression is left. However, any volition that arises whilst the *rajas* attribute is predominant does leave an impression on the mind. Therefore, whether an impression is left or not depends on the inclination (*vrutti*) of these attributes. When a volition arises, an intelligent person considers these points and examines the volition that occurs at that time; and recognises which attribute is prevalent. Minor thoughts that occur constantly are not acknowledged by anyone. However, an intelligent person like you (Dinanath Bhatt) can identify the two, three or four significant thoughts that occur in the entire day. If someone deliberates about the volitions that are prevalent in him through the attributes, and thinks about and contemplates about the discourses related to God that are narrated in the *Satsang*, he becomes free from the volitions of each particular attribute. Such is the glory of this *Satsang*. He is able to remain steady and perpetually contemplate on the *Murti* of the Lord. Without the *Satsang*, someone may perform innumerable means, but he does not become alleviated from his volitions or from the attributes such as *rajas*. If someone honestly upholds the *Satsang*, and thinks about and contemplates the discourses of God, his vicious thoughts are destroyed. Therefore, the glory of the *Satsang* is extremely great; other means are incomparable to the *Satsang*, because through the *Satsang*, the thoughts that cannot be extinguished by any other means, are destroyed. Therefore, whosoever wants to destroy his vicious thoughts that relate to the *rajas* attribute, should honestly uphold the *Satsang* with his mind, actions and words. Through the glory of the *Satsang*, one’s volitions are destroyed [1].” [1]

Gadhada First Section, Vachanamrut 30 {30}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there is one question in which Shreejimaraj has said that volitions leave an impression whilst *the rajas* attribute is prevalent; and if one honestly upholds the *Satsang*, his volitions are destroyed [1]. This is the one topic.

Q1 It is said that by contemplating about the discourses related to God, volitions are destroyed. What are these discourses?

Ans The discourses refer to talks describing the glory of Shreejimaraj. This glory is the understanding that, Shreejimaraj is the creator, controller and sustenance of Jeev, Maya, Ishwar, Brahm and Akshar, and the benefactor of bliss to all; by the power of this glory, the creation, etc., of the cosmoses is conducted by innumerable authoritative bodies such as Mul-akshar. Shreejimaraj is such an extremely powerful entity and is the completely blissful *Murti*. When one contemplates about the glory in this manner, any fondness for anything else recedes and affection towards only Shreejimaraj arises. One is able to keep the mind steady and is able to contemplate perpetually on Shreejimaraj.



Rahasyarth Pradeepika Tika 30 {30}

Gadhada First Section, Vachanamrut 31

In Samvat 1876, Posh Vad 2 (Sunday 2 January 1820), during the evening, Shreej Maharaj was presiding on a *gadi-takiya*, in the vestibule of the east-facing room of His own residence, at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing.

- (1) At that time, a disciple asked a question. (1) “Oh Maharaj! There are two disciples of the Lord. One is lethargic and never even verbally causes harm to anyone. The other disciple serves the Lord or a disciple of the Lord, by offering food, clothing, flowers etc., but does sometimes hurt others through his words. Out of these two, who is superior?” Shreej Maharaj did not give him a reply but instead called Muktanand Swami and Brahmanand Swami, made them listen to the question and then said to them, “You answer this question.” They both answered, “Even though he hurts others verbally, the one who serves the Lord or a *sant* is superior. The one who remains lethargic and does not harm anyone cannot serve the Lord or the *sant* in any manner. Therefore, he is the same as an incapable person. However, the one who offers his services is a devout person, and is superior [1].” [1]

Then, Shreej Maharaj said, “That answer is appropriate. Even if minor defects exist in him, it is still a grave mistake to demerit a devout person who firmly follows the Lord’s commands. Someone who perceives faults of this manner eventually demerits even God, who has assumed a human form for the salvation of the souls. He also perceives faults in the greatest disciples of God. As such criticising people perceive a fault, does it mean that the incarnations of God or the *sant* are not capable of bestowing salvation? They are indeed capable of bestowing salvation. Someone who has a perverse intelligence always perceives things in a perverse manner. Just like Shishupal used to say that the Pandavs are bastards; that they are irreligious because all five had the same wife; that Krishna is an impostor, because when he was born, he first killed a woman, then a crane and then a calf; that Krishna uprooted a beehive and because of this, he was called Madhushudan [the destroyer of honey-combs] and not because he had killed a demon named Madhu; and questioned that just because the bastard Pandavs worshipped Krishna, did that make him God? (Shreemad-Bhagwat Section 10 Part 2 Chapter 74 Verse 25 - 40 & Shishupal-vadh-maha-kavya Chapter 15) In this way, Shishupal, who had an evil intellect, perceived faults in the Lord and his disciples, but the disciples of God did not perceive any such faults. Therefore, someone who perceives such faults should be known as being a person with an evil intellect [2].” [2]

- (2) Then, the same disciple asked again, (2) “Oh Maharaj! No faults are perceived in a great disciple of God. However, faults are perceived in an ordinary disciple.” Then Shreej Maharaj replied, “Insignificance and greatness is not as you understand them. Greatness comprises of having determination in the *pratyaksh* God and having a firm resolve about carrying out His commands. Someone who is deficient of these two qualities is actually an insignificant disciple, irrespective of any worldly importance that he may possess. The greatness that has

previously been described exists today amongst all the disciples in our *Satsang*, because today, all the disciples understand that they have met Lord Purushottam who is beyond Akshar, in a *pratyaksh* form; and due to this, they all are fulfilled. With this understanding, they perform devotion to the *pratyaksh* God by remaining in His command. Therefore, no-one should perceive faults in such a disciple by looking at his physical characteristics. Someone [3] who has the tendency to perceive faults in others, develops an evil intellect [3].”

Gadhada First Section, Vachanamrut 31 {31}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut. In the first, Shreejimaharaj has said that a disciple who serves God and His *sants*, but who may verbally hurt others, is still better than the lethargic disciple [1]. Someone who perceives faults in such a disciple (who serves God and *sants*) due to minor defects in him will perceive faults in even the Lord. Such a person should be known to have an evil mentality [2]. In the second, Shreejimaharaj has said that someone who has a determination that Purushottam Lord Shree Swaminarayan is *pratyaksh* and beyond Akshar, and obeys His commands with reverence, is a great person [3]. These are the three topics.

Q1 In Q.1 T.2, it is said that no faults should be perceived due to minor defects. What are these?

Ans These refer to the natural traits such as speaking too much, stubbornness, physical habits that may not be consistent with others, and not being straightforward with others. These traits should be known as minor faults.

Q2 In Q.2 T.3, the Lord is described as being ‘beyond Akshar’ and ‘*pratyaksh*’. From which Akshar is He beyond?

Ans He is described as being beyond the Akshar that is in the form of His lustre. Wherever the word *pratyaksh* is used in the Vachanamrut, it refers to Shreejimaharaj. It is stated In the Hari-vakya-sudha-sindhu Chapter 227:

आज्ञाप्य तं चैक एव ह्यगमं ब्रह्मधाम वै । तत्र मत्तः परतरो न दृष्टः पुरुषोत्तमः ॥ १७ ॥

Having left the eagle there, I went to Brahm-dham alone, which is My Akshardham. There, I did not see any other Purushottam, except for Me (17).

मामेव पूजयामासुः सर्वे ब्रह्माण्डनायकाः । अहमेवाखिलाण्डानां जन्मादेर्हेतुरस्मि वै ॥ १८ ॥

The heads of each of the cosmoses were worshipping Me. I am the only one who performs the creation, etc., of all the cosmoses (18).

मत्तः परतरः कश्चिन्नास्त्येव भगवान् क्वचित् । मत्तेजसैव सूर्याद्याः सन्ति तेजस्विनोऽखिलाः ॥ १९ ॥

There exists no other God except for Me, at any time. Through My lustre, the Sun, etc., i.e. from the Sun up to Brahma, Vishnu, Shiv, Vairaj-purush, Pradhan-Purush, Mul-purush, Vasudev-brahm and Mul-akshar, etc., remain lustrous (19).



Shreej Maharaj sat on the eagle in order to reach the supreme abode of God, but the eagle is unable to fly to such a great extent. Consequently, Shreej Maharaj leaves the eagle and flies to the divine abode alone, where only He reigns as the supreme God

मदिच्छयैव ब्रह्माण्डस्थिति रस्ति न चान्यथा । एवं मया स्वस्वरूपं सर्वथाऽस्ति सुनिश्चितम् ॥२०॥

It is due to My will that all cosmoses exist, but not by any other means. In this manner, I determined My form in every respect (20).

Therefore, it should be understood that Shreej Maharaj, who is the cause of all, the sustenance of all, and the *pratyaksh* God, is beyond His lustrous Akshardham, which is beyond Mul-akshar.

Rahasyarth Pradeepika Tika 31

Gadhada First Section, Vachanamrut 32

In Samvat 1876, Posh Vad 3 (Monday 3 January 1820), at the time of dawn, Shreejimaharaj was presiding on a dais, in the vestibule of the west-facing room at the court of Dada Khachar in Gadhada. He was wearing a white scarf (*khes*) and a white turban (*pagh*) was adorned on His head. A white blanket (*chadar*) was draped around Him. Saffron paste had been applied to His forehead. He was adorned with a garland of white flowers. A tassel of white flowers was draped from His turban. A congregation of *munis* and disciples from various regions had assembled before His lotus face. Devotional songs (*kirtans*) were being sung.

- (1) Then Shreejimaharaj said, (1) “Listen, I will pose a question.” The *munis* and disciples said, “Oh Maharaj! Do ask.” Shreejimaharaj contemplated for a long time and said, “A sensual person (*vishayi*) cannot live in this world without enjoying the pleasures of the five senses. Just like an averse person (*vimukh*) has five senses, a disciple also has five senses, but there is a difference. The difference is that the sensual person enjoys the worldly pleasures that are not associated with God.



Disciples attentively listen to the discourses of Shreejimaharaj; for a disciple of God, this is the prime objective for their ears



Disciples obediently bow down and touch the lotus feet of Shreej Maharaj, and become engrossed in His divine darshan. For the disciples of God, this is the prime objective for their skin and eyes

For a disciple of God, the objective for his ears is to listen to the discourses (*katha*) of God; the objective of his skin is to touch the lotus feet of God or to touch the dust from the feet of *sants*; the objective of his eyes is to have the *darshan* of God or *sants*; the objective of his tongue is to dine on the consecrated offerings of God or to sing God's praises; the objective of his nose is to enjoy the fragrance of flowers, etc., that have been offered to God. In this manner, differences exist in the sensations of an averse person and a disciple. Even a disciple cannot live without these different types of sensations. The *Anadi-muktas* such as Narad and Sanak also cannot live without these types of sensations of the five senses. They remain in a trance (*samadhi*) for long periods, but when they come out of it, they do enjoy the sensations such as listening to discourses about God and devotional songs. This is just

like birds that leave their nests in search of food, but having collected it, they return at night to their own nests and rest. They never forget their own nest and go to the nest of others. Similarly, a disciple of God, having fed himself food in the form of listening to the discourses about God, devotional songs, etc., returns to his nest, in the form of God's *Murti* and rests there. Again, just as all souls such as animals and birds graze in their respective fields and then return to their own habitat for rest, a person may move from one land to another for employment, but he is only comfortable when he returns home. Having given you all these examples and spoken about such principles, I am asking all you disciples a question on these bases. Just as an averse person indulges in the worldly pleasures of the five senses and cannot remain without them even for a moment, have you indulged in sensations such as listening to God's discourses?; and have you become smitten by them or not?

- (2) "Moreover, I am asking another question, (2) Just like a bird returns to its nest after collecting food, do you satisfy yourself on sustenance in the form of listening to God's discourses and His devotional songs, etc.; and then return to the nest, in the form of God's *Murti* for rest, or do you just rest anywhere? Again, cattle that are farmed graze in the outskirts of the village but return home to their pegs in the evening. However, stray cattle do not return to their pegs; they graze in anyone's field and rest anywhere. Someone may bludgeon them or a tiger may harm them. So, do you return to your peg like farmed cattle? Or like stray cattle, do you graze in somebody else's field and rest just anywhere? Let those of you who are senior think deeply within yourselves and answer these questions." Then all the *munis* and disciples answered separately, "Oh, Maharaj! We have become smitten by discourses about God and His devotional songs [1].

[1]

"We do not stray away from the nest or the peg, in the form of God's *Murti* [2]."

[2]

Upon hearing this, Shreejimaraj became immensely pleased. Then, in the late afternoon of that same day, Shreejimaraj was presiding on a dais under the shade of the neem tree at the middle of Dada Khachar's premises. A congregation of *munis* and disciples from various regions had assembled before His lotus face. He was facing the temple of Shree Vasudev-narayan and the *munis* were singing devotional songs.

Then Shreejimaraj said, "Now, let there be questions and answers." So Dinanath Bhatt and

- (3) Brahmanand Swami asked, (3) "Sometimes, a disciple is able to worship God, reminisce about Him and contemplate about His *Murti* with pleasure in his heart. At other times, his heart is disturbed; he does not enjoy worshipping and reminiscing. What is the reason for this?" Then Shreejimaraj replied, "He does not know the technique by which he can concentrate on the *Murti* of God."
- (4) At this point, Muktanand Swami asked, (4) "How can that technique be known?" Shreejimaraj replied, "This technique can be learnt in the following way. Attributes (*gun*) enter into one's *antah-karans*. When *sattva* attribute is prevalent, the *antah-karans* are pure

and the worship and reminiscence of God's *Murti* is pleasurable. When the *rajas* attribute prevails, the *antah-karans* are disturbed and many thoughts and volitions arise, resulting in worship and reminiscence that is not joyous. When the *tamas* attribute is prevalent, a void exists in one's *antah-karans*. Therefore, the worshipper should recognise the attributes and meditate on the *Murti* of the Lord only when *sattva* attribute is prevalent. When the *tamas* attribute is prevalent, one cannot have thoughts, because a void exists; one should not meditate on God during this time. When the *rajas* attribute is prevalent, many thoughts and volitions arise; one should not meditate on God at this time either. At such times, one should think, 'I am separate from all thoughts; I am the soul and the knower of those thoughts; this Lord Purushottam, eternally and omnisciently, resides within me.' When the flow of *rajas* attributes subsides, the Lord's *Murti* may be meditated upon. Many thoughts do arise when the *rajas* attributes are prevailing, but one should not become perplexed by them, because the *antah-karans* are just like a small child, or a monkey or a person who plays with a child; it is the nature of *antah-karans* to be playful without any reason. Therefore, whoever wants to meditate upon God must not become oppressed by the thoughts that arise in his *antah-karan*. He should also not obey the thoughts that arise in the *antah-karans* and should recognise that he is separate from his *antah-karans*, believe his soul to be independent, and worship God in this manner [3]."

[3]

Gadhada First Section, Vachanamrut 32 {32}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there are four questions. In the first and second, Shreej Maharaj says that one should become smitten by listening to the discourses of God and devotional songs, etc. [1], and remain at the nest and peg, in the form of God's *Murti* [2]. In question three and four, the Lord says that when the *sattva* attribute is prevalent, one should meditate on God by having an inclination only towards one's own *antah-karans* (*antar-vrutti*), but not when the *rajas* or *tamas* attributes are prevalent. When the *rajas* attribute prevails, one should worship God whilst recognising that he is the soul, and separate from the *antah-karans*; but he should not feel at all oppressed by any thoughts that arise [3]. These are the three topics.

- Q1** Narad, Sanak etc., have been mentioned in many places within the Vachanamrut. Of these, which refer to the *paroksh* Narad, Sanak, etc., and which refer to the *Muktas* of Shreej Maharaj?
- Ans** In GFS.20 Q.2, GFS.24 Q.1 T.5, GFS.33 Q.1, GFS.68 Q.4, P.7 T.2, GMS. 2, GMS.47 T.2, GMS.62 Q.2, Am.1 Q.1, J.4 Q.2 T.5 and GLS.10 Shreej Maharaj has referred to Narad, Sanak etc. as His *Siddh-muktas*. In GFS.18 T.1 and 4, GFS.32 Q.1, GFS.40 Q.1, GFS.63 Q.2, L.13 Q.2, GMS.5 T.2, GMS.9 T.5, GMS.13 T.3, GMS.14 T.1, GMS.18, GMS.27 Q.2 T.3, GLS.3 T.1, GLS.21 T.1 and GLS.22 Q.2, Shreej Maharaj has referred to the *paroksh* Narad, Sanak etc. In GFS.23 Q.1, GFS.34 Q.1 T.2, GFS.37 T.2, K.10 Q.1, L.15 Q.6 T.7, GMS.19 T.2, GMS.34 Q.1, GMS.51 Q.2, V.2

T.2, V.20, and in GLS.39 T.1, Shreejimaraj has referred to the *paroksh* Narad. In GFS.45, GMS.20 Q.1 T.2, GMS.21 Q.1 T.3, GMS.47 T.2, and GLS.39 T.3, Shreejimaraj has referred to the *paroksh* Narad, Sanak, etc., and Shukji.

Q2 In Q.2, Shreejimaraj has said that one should remain at the nest and peg in the form of His *Murti*. There is only one *Murti* but two examples have been given: about the nest and the peg. What is the purpose of this?

Ans If an animal is tied to a peg, it does not leave and go elsewhere. Although it is tied with a rope, it faces towards the peg. Similarly, a disciple of Shreejimaraj performs all activities, such as listening to the discourses of God, eating, drinking, etc., with affection for the Lord, and whilst facing Shreejimaraj. He does not even momentarily forget the *Murti* of God, and all the activities are performed facing the Lord. This status is described using the example of the peg; this status is that of the *Param-ekantik-muktas*. Using the example of the bird singing and staring out from its nest, the status of *Anadi-muktas* is described. Such *Muktas* remain merged within the *Murti* of Shreejimaraj and perform all the activities without ever leaving the *Murti*. A person's ultimate status is dependent on his behaviour during the time that he is endeavouring to reach a state of accomplishment.



Rahasyarth Pradeepika Tika 32

Gadhada First Section, Vachanamrut 33

In Samvat 1876, Posh Vad 5 (Wednesday 5 January 1820), during the evening, Shreejimaraj was presiding facing East on a dais, in the vestibule of the room adjoining the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He had adorned a white scarf (*khes*) and a white blanket (*chadar*) was draped around Him. A turban (*feto*) with saffron coloured borders was adorned on His head. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) At that time, Muktanand Swami asked a question. (1) “The scriptures describe an innumerable variety of means to please God. Which one means, is so strong that when performed, God becomes as pleased as when all the others are performed? Tell us about this one means.” Then, Shreejimaraj replied, “I shall reveal the only means by which God is pleased, so listen! The greatest amongst all means is to firmly take the patronage of God. By this, God becomes extremely pleased. The resolve to take this patronage must be extremely firm; there must be no flaws in it. This patronage is of three kinds. The first is to resort to God because of one’s resolute belief. Someone who is extremely resolute never wavers, even if someone like Brahma tries to make him. The second type is to firmly take the patronage of God due to one’s love for Him. Someone who has an intense love for God does not feel affection for anything except for God, even if he forces himself to love something else. Such a resolute love for God is referred to as firmly taking the patronage of God due to love. The third type is due to the vastness of one’s intelligence. Such a person understands the *sagun* and *nirgun* nature, and the *anvay* and *vyatirek* forms of the Lord; and about the various creations caused by God’s Maya. He understands the process through which the incarnations of God appear on the Earth. He also knows the complete process of how, at the time of creation of the universe, God acts through Akshar, Purush-Prakruti, Virat-purush and the Praja-patis such as Brahma; and that He also acts through Narad, Sanak, etc., for the salvation of the souls; and that individual understands these processes. He recognises Lord Purushottam as being superior to all and invariable (*nirvikar*). Someone who has such a level of understanding is said to have taken the patronage of God because of his intelligence. This resolve cannot be extinguished by someone else, or by one’s own accord. When God assumes a human body and shows proficiency or incompetence, such a person’s intellect does not become perplexed [1].”

[1]

- Having said this, Shreejimaraj said, “If you wish, I will ask you a question.” Then
- (2) Muktanand Swami said, “Ask Maharaj!” So He continued, (2) “Out of the three propensities that I have narrated, which do you belong to? These three propensities may all co-exist within a disciple of God, but the one that is dominant defines that disciple’s propensity. Therefore, tell Me! Out of resolute belief, love and understanding, which propensity do you possess?”

Then, Muktanand Swami and Brahmanand Swami said, “We have the propensity of understanding.” The other *sadhus* also revealed their respective propensities [2]. [2]

Gadhada First Section, Vachanamrut 33 {33}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there are two questions. In the first, Shreej Maharaj has said that He becomes pleased with those who take His patronage in the following three ways: through resolute belief, love and understanding. He has described the characteristics of these three types of patronage [1]. In the second, the propensity of understanding is said to be the best [2]. These are the two topics.

Q1 In Q.1, it is stated that one may take His patronage because of a resolute belief. What are the characteristics of this?

Ans Someone who does not believe that anyone else other than Shreej Maharaj is God; has no trust in occultism (*jantra*), incantations (*mantra*), medicines or miracles; is not even slightly sceptical when he perceives human behaviours such as fear, fleeing and defeat in Shreej Maharaj, or even when such episodes are heard; has no fondness for worldly sensualities or in the prowess of Akshar, etc.; and does not worry about whether he has anything to eat on the following day; and has the patronage of only Shreej Maharaj. A person with such characteristics, who does not even know East from West or about his own social affairs, is said to have taken patronage due to a resolute belief.

Q2 It is stated that he does not waver even if someone like Brahma tries to make him waver. What is meant by ‘someone like Brahma’?

Ans In this instance, ‘someone like Brahma’, refers to someone who is exceptionally intelligent, cunning and conversant in the scriptures, and who may, through many techniques, try to dissuade him from the patronage of Shreej Maharaj.

Q3 It is stated that someone who has the propensity of understanding, comprehends that Shreej Maharaj is *sagun*, as well as *nirgun*. How should this be understood?

Ans Cosmoses that are enclosed by an eight-fold veil are sustained by the lustre of Mul-purush. This is the *sagun* nature of the lustre of Mul-purush. The same lustre is characterised as being *nirgun* when it resides omnisciently in all souls such as Pradhan-Purush. Similarly, it is the *sagun* nature of Vasudev-brahm’s lustre that sustains the category of Mul-purush, i.e. the categories of Ishwar. The same lustre of Vasudev-brahm is regarded as being *nirgun* when it pervades omnisciently in the category of Mul-purush. Again, the category of Vasudev-brahm is sustained by the lustre of Akshar; this is the *sagun* nature of Akshar’s lustre. The same lustre of Akshar is defined as being *nirgun* when it pervades omnisciently in the category of Vasudev-brahm. Similarly, the category of Mul-akshar is sustained by the lustre of Shreej Maharaj, which infers

the *sagun* nature, i.e. the boundlessness, of Shreej Maharaj's lustre. Just as the stars, Moon, etc., together with their associations, reside in the lustre of the Sun, all the above categories reside in the lustre of Shreej Maharaj with their respective attendants (*parshads*). The same lustre pervades omnisciently in the categories of Mul-akshar; which is the *nirgun* nature, i.e. *sookshma* form, of Shreej Maharaj's lustre. Shreej Maharaj is beyond His own lustre, sustains that lustre, and is eternally *murtiman*. Therefore, He cannot be described as being *sagun* or *nirgun*. Hence, whenever there is a reference to the *sagun* or *nirgun* nature of Shreej Maharaj, it should be understood to be referring to the *sagun* and *nirgun* nature of Shreej Maharaj's lustre, i.e. of Akshardham. This has also been stated in GMS.42.

Q4 How should the *anvay* and *vyatirek* forms be understood?

Ans Shreej Maharaj is omnisciently present in all entities such as Jeev, Maya, Ishwar, Brahm and Mul-akshar, in the form of His lustre; this is the *anvay* form of Shreej Maharaj. He resides in a **Q5** *murtiman* form in His Brahm-jyoti (lustre), i.e. Akshardham; this is the *vyatirek* form of Shreej Maharaj.

Ans It is said that the creations are caused by the Maya of God. Who is this Maya and what are these creations?

Mul-prakruti is called Maya and whatever emerges from Maya is called the creation. This is narrated in GFS.12 Q.2.

Q6 It is stated that one should know about the process of His incarnations. How should this process be understood?

Ans The presence of Shreej Maharaj exists amongst all the incarnations that manifest in the abodes, from Mul-akshar's abode to the Earth. All these incarnations are the incarnations of Maharaj. When they are in their respective abodes, they are known by such names as Akshar, Brahm, Purush, Pradhan-Purush, Vairaj-purush and Vishnu; and when they are on the Earth they are known by names such as Datta, Kapil, Nar-Narayan, Vasudev, Ram and Krishna.

Q7 It is said that at the time of creation, the Lord acts through all, from Mul-akshar up to Brahma. How should this be understood?

Ans At the time of creation, He enters into all, including Akshar, etc., as their cause. He is omnisciently present in them and is their illuminator, to a lesser or greater extent. This is what is meant by 'acting through them'. This is stated in GFS.41.

Q8 It is stated that He acts through Narad, Sanak, etc., for the salvation of souls. How should this be interpreted?

Ans For the eternal salvation of souls, He gives *darshan* on the Earth through His *Muktas* by His own will. This is what is meant by acting through Narad, Sanak, etc., i.e. acting through *Muktas*.

Gadhada First Section, Vachanamrut 34

In Samvat 1876, Posh Vad 11 (Wednesday 12 January 1820), during the morning, Shreejimaraj was presiding facing South on a dais in the vestibule of the west-facing room, at the court of Dada Khachar in Gadhada. He was adorning a white scarf (*khes*) and a white quilt (*chofal*) was draped around Him. A white turban (*pagh*) was tied on His head and He had adorned garlands of flowers. Tassels of flowers and silken threads were draped from His turban and posies of flowers were placed over both ears. A congregation of *munis* and disciples from various regions had assembled before His lotus face. The *munis* were singing devotional songs (*kirtans*) to the accompaniment of musical instruments.

- Then, Shreejimaraj said, “Now stop singing and commence a session of questions and answers.” Brahmanand Swami asked, (1) “God is the abode of all bliss and He is supreme. However, the inclination (*vrutti*) of souls does not adhere to Him, and instead concentrates on perishable and trivial, material objects. What is the reason for this?” Muktanand Swami attempted to answer the question, but he could not. So Shreejimaraj said, “Listen to the answer to that question that I shall now give. From the very day that God created this world, He has predisposed it so that He does not need to bother about it again, and creation progresses automatically. Such a cycle has been arranged by the Lord. That is the reason why a man intrinsically becomes attracted to a woman, and a woman becomes affectionate towards a man; this naturally tends towards progeny born from the woman. This intrinsic attraction is the Maya of God [1].”

[1]

“Whoever does not become swept away by this current of Maya, is able to be inclined towards the *Murti* of God. Therefore, a disciple of God recognises the faults that exist in all worldly objects, and becomes detached from them. He knows God to be entirely blissful and is inclined towards Him. Someone who does not detach himself from worldly objects and becomes separated from God, may get swept away in the current of worldly objects, even if he is like the powerful *Muktas* such as Shiv, Brahma and Narad. Therefore, if one forgets God and keeps an association with worldly objects, undoubtedly, his inclination becomes attached to those objects. To avoid this, a disciple of God should never have affection for anything except for God [2].”

[2]

- Then, Shreejimaraj said, “Now it is the turn of Muktanand Swami to ask a question. So let (2) him ask.” Muktanand Swami then asked, (2) “It is very difficult for a soul to attain God. Having attained God, there is no greater benefit than this, nor is there any greater ecstasy. So why do souls leave such great pleasure and become afflicted by insignificant objects? This is the question.” Shreejimaraj said, “Here, I shall answer that question. If someone forsakes the commands of God and wanders, he becomes afflicted, but if he remains loyal to the commands of God, he attains the ecstasy of God. His affliction is proportionate to his disobedience of God’s command. Therefore, ascetics should remain in accordance with the

instructions stipulated for them, and *gruhasths* should live according to the commands given to them. Their affliction is proportional to their disobedience from these commands. An ascetic should observe asceticism from women in the eight-fold manner; only then can it be said that his vow of celibacy is complete. The extent of his miseries is in proportion to the extent of his violation of these vows. Celibacy is also prescribed for a *gruhasth*: he must never commit adultery; on holy days, he should refrain from associating with even his own wife and only associate with her in accordance with her menstrual cycle. These and other such directives have been given for ascetics and *gruhasths*. The suffering that they have to endure is in proportion to their breach of these commands [3].

[3]

“The pleasures and miseries experienced by someone who is averse to God, is in accordance with his deeds (*karma*). However, the pleasures and miseries experienced by a disciple of God are not due to his deeds; his miseries are due to his breach of God’s commands. Whatever pleasures he experiences, are due to his conformity to God’s commands [4].”

[4]

Gadhada First Section, Vachanamrut 34 {34}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there are two questions. In the first, Shreejimaraj has said that the intrinsic mutual attraction of men and women, and the progeny produced from women, is itself the Maya of God [1]. Whoever becomes removed from the Lord’s *Murti*, is swept away by this current towards worldly objects [2]. In the second, Shreejimaraj has said that an ascetic should have asceticism towards women in the eight-fold manner, and a *gruhasth* should never commit adultery. Disobedience of these commandments leads to affliction, and adherence to them brings bliss [3]. The pleasures or miseries experienced by someone who is averse to God are in accordance with his deeds [4]. These are the four topics.

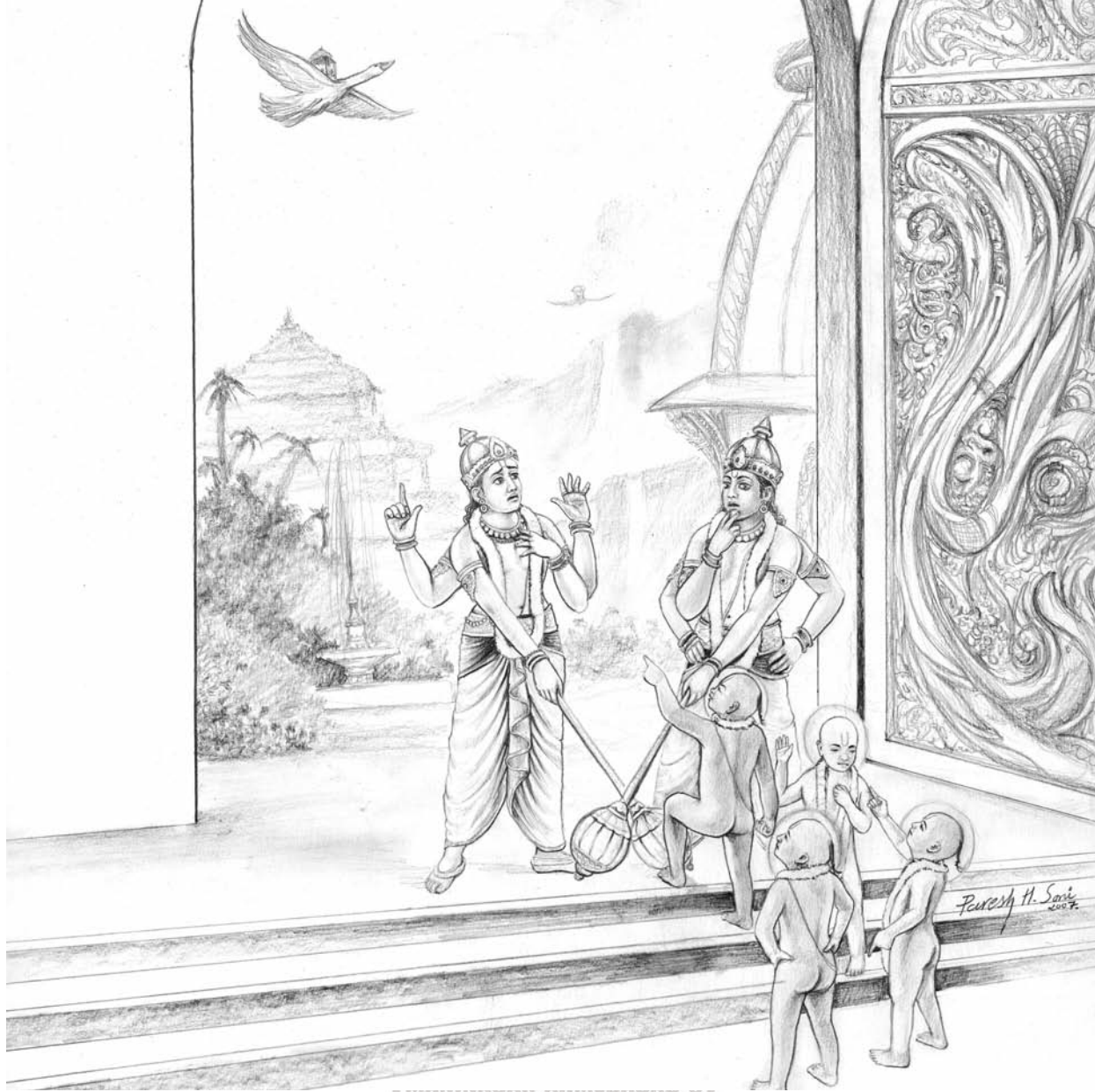
Rahasyarth Pradeepika Tika 34

Gadhada First Section, Vachanamrut 35

In Samvat 1876, Posh Vad 12 (Thursday 13 January 1820), Swami Shree Sahajanandji Maharaj was presiding facing East, on a dais in front of the temple of Shree Vasudev-narayan, under the neem tree, at the court of Dada Khachar in Gadhada. He was dressed entirely in white garments. A congregation of *munis* and disciples from various regions had assembled before His lotus face.

- Then, Shreejimaraj said to the *munis*, “Either you ask a question or I shall ask.” The *munis* (1) said, “Oh Maharaj! You ask.” Then Shreejimaraj said, (1) “A person has only a limited intelligence, but he does not retract from making efforts for his salvation. Another person is very intelligent and he is able to find faults in great people, but he does not tread the path of salvation. What is the reason for this?” The *munis* tried to answer the question, but Shreejimaraj raised doubts, and so they were unable to answer it. Then Shreejimaraj said, “Well, I shall answer. Although he has an abundance of intelligence, that intelligence is malignant. For this reason, he is unable to tread the path of salvation. For example, there may be fine milk from a buffalo, with sugar dissolved into it. However, if the saliva of a snake falls into it, the sugar and the milk become poison. Then, whoever drinks it, loses his life. Similarly, although he has an abundance of intelligence, he has demerit for a great *sant* or God; this fault, in the form of this demerit, enters his intellect. This is equivalent to the saliva of the snake, so how can he tread the path to salvation? If someone else listens to the words of such a person, the intelligence of that listener too declines from the *Satsang* [1].” [1]
- “Wherever a person with such a malignant intelligence takes birth, he becomes treacherous to God or His disciples. However, someone whose intellect is not malignant in this way, but may have a limited intelligence, does not retract from making efforts for his salvation [2].” [2]
- (2) Then, Muktanand Swami asked, (2) “Oh Maharaj! Does such a man ever turn towards God or not?” Shreejimaraj replied, “He does not ever turn towards God [3].” [3]
- (3) Again, Muktanand Swami asked, (3) “Oh Maharaj! Explain to us the means through which such devilish intelligence will not develop. Shreejimaraj replied, “Firstly, anger; secondly, pride; thirdly, envy; and fourthly, deceit. A devilish mentality never occurs if one does not have any of these four traits towards God or a *sant*. However, if someone has any one of these four, then, just like Jay and Vijay, who were very wise but fell from the abode, Vaikunth, because of their pride against Sanak, etc., and developed devilish intellects (Shreemad-Bhagwat Section 3 Chapter 15 Verse 12 - 34), the intellect of that person also becomes devilish. When a devilish intellect is developed, even the merits of God and His disciples appear as faults. Wherever such a person is born, he either becomes an attendant of Shiv or a king of demons, and he worships Lord with enmity [4].” [4]

Gadhada First Section, Vachanamrut 35 {35}



Jay and Vijay, the celestial gatekeepers of the abode Vaikunth, refuse entry to the eternally young, learned and highly respected, Sanak etc. Due to their betrayal of such eminent sants, Jay and Vijay fell from the abode and had to be born again on the Earth

Rahasyarth Pradeepika Tika

There are three questions in this Vachanamrut. In the first, Shreej Maharaj has said that whoever has a fault in his intellect, in the form of demerit towards God or His *Muktas*, as well as anyone who listens to the words of such a person, falls from the path of salvation [1]. Whoever has an intellect that is not malignant in this manner, may be of limited intelligence, but he progresses along the path of salvation [2]. In the second question, Shreej Maharaj clarifies that a person with a malignant intelligence never turns towards God [3]. In the third question, Shreej Maharaj states that if one does not harbour the four vices: anger, pride, envy and deceit, his intellect never acquires devilish tendencies [4]. These are the four topics.

Rahasyarth Pradeepika Tika 35

Gadhada First Section, Vachanamrut 36

In Samvat 1876, Posh Vad 13 (Friday 14 January 1820), Shreejimaraj was presiding on a dais placed on a platform under the neem tree in front of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. Garlands of white and yellow flowers were adorned around His neck. Posies of white flowers had been placed over both ears. A tassel of yellow flowers was draped from His turban (*pagh*), and a posy (*choglu*) of red Karnikar flowers had been placed on it. He was twiddling a ball made from white flowers with His right hand. In this way, He looked truly splendid and was bestowing bliss to His disciples. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Then, Shreejimaraj said, (1) “How should a person who has left worldly life and accepted asceticism, but who has affection for temporal objects other than God, be known? He should be considered a pauper in comparison to a multi-millionaire. The pauper does not have clothes to wear, and feeds himself on grain collected from a refuse site. He believes himself to be a sinner, and a wealthy person also believes that he is a sinner; and thinks that he must have committed sins, and that due to those sins, he does not receive food or clothing. Similarly, an ascetic who accumulates items such as fine clothes and has a great avarice for such items, but has no fondness for the religious decree (*dharma*), spiritual knowledge (*gnan*), detachment (*vairagya*) and devotion (*bhakti*), is considered as being as sinful as the pauper by eminent *Ekantik sadhus*. As he is a sinner, fondness for religious decree, spiritual knowledge, detachment and devotion never develops within him; but fondness for other objects, besides God, does occur [1].

[1]

“To an ascetic, refuse and gold are both equivalent; he does not even have an understanding about which objects are good and which are bad. Only someone who has such affection for God, is considered an ascetic [2].”

[2]

Gadhada First Section, Vachanamrut 36 {36}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there is one merciful statement in which Shreejimaraj has said that an ascetic who accumulates objects such as clothing, and does not have affection for the religious decree, spiritual knowledge, detachment and devotion, is a sinner [1]. Someone who considers rubbish and gold to be equivalent, and has affection only for God, is a true ascetic [2]. These are the two topics.

Q1 An ascetic who accumulates objects such as clothing is called a sinner. What are these objects?

Ans In the “Satsangi-jeevan” scripture, Shreejimaraj has outlined the articles such as clothing that

sadhus, *brahmcharis* and *parshads* are permitted to keep. If they keep possessions in addition to these, they are considered sinners.

Q2 An ascetic who keeps additional clothing, etc., is called a sinner. How should an ascetic who keeps wealth and money be considered?

Ans In GMS.39 Q.2 T.3, Shreej Maharaj has said that someone who contravenes the bounds of God's regulations ultimately degenerates. In J.5 T.1, He says that if one does not obey the vows of His *Satsang*, that person endures great suffering. The Lord then has no concern for him. In GLS.38 Q.2, it is stated that someone who has the six characteristics, such as the hoarding of wealth, does not attain happiness whilst alive or after death. In GMS.35 T.4, someone who is bereft of religious decree is highly despicable person (*chandal*). In GFS.18 T.3, it is stated that like a finger that has been bitten by a snake or a limb, and which has become gangrenous, an unworthy person should be ousted immediately. In GFS.53 and GLS.21 T.3, Shreej Maharaj has said that someone who fails to observe any one of the *vartman* deserves demerit. In GFS.77 Q.1 T.2, someone who even talks about breaking religious law is called irreligious (*adharmi*); averse (*vimukh*); a betrayer to his Guru (*guru-drohi*); a betrayer of commands (*vachan-drohi*); and a demon (*asur*). In GLS.1 Q.2 T.3, He has commanded everyone to recite the Shikshapatri. Here, in verse 189 it says

न द्रव्यसंग्रहः कार्यः कारणीयो न केनचित् ।

'My ascetic disciples should not hoard wealth or get another to hoard it for them';

In verse 207 it says

बहिर्भूता इति ज्ञेयं स्त्रीपुंसैः साम्प्रदायिकैः ॥

'The people who properly obey My commands should recognise those who transgress My commands as being outcasts from My Satsang'.

Therefore, an ascetic who hoards wealth himself or asks another to hoard it for him, does not belong to Lord Swaminarayan. A *gruhasth* who listens to sermons from the mouth of such a person under the guise of ascetic, has to observe the vow of *Chandrayan* in order to become purified.

Rahasyarth Pradeepika Tika 36

Gadhada First Section, Vachanamrut 37

In Samvat 1876, Posh Vad 14 (Friday 14 January 1820), Shreej Maharaj was presiding facing West, on a dais under the neem tree, in front of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. A white turban (*pagh*) was adorned on His head. A tassel of yellow flowers was draped from His turban. Posies of white flowers had been placed over both ears. Around His neck was a garland of yellow and white flowers. A white blanket (*chadar*) was draped around Him and He was adorning a white scarf (*khes*). A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Then, Shreej Maharaj said, (1) “A person with little understanding, even though he has taken the vows of asceticism, cannot avert his affection for his birthplace.” Having said this, He showed everyone a scar on His thigh where He was hurt by a stump of a tree during His childhood. Then, He said, “Whenever I see this mark, I remember that tree and the pond. Therefore, it is very difficult to eliminate from the *antah-karan*, the memory of one’s birthplace and relatives. Whoever does not have a remembrance of his birthplace and relatives should speak up; and whoever does not confess due to shyness, should be considered to be under the oath of Nar-Narayan.” All the *munis* then spoke of their own experiences. Having heard them all, Shreej Maharaj said, “When one believes himself to be a soul, then, where is the birthplace of that soul? Who is the relative of that soul? What is the caste of that soul? If relationships are to be considered, the relationships of all the previous bodies of 8.4 million species that have been taken should be considered equally. If the salvation of a relative is wished for, it should also be wished for all of these. When this human body was attained, the 8.4 million species of parents were forgotten out of ignorance. In the same manner, the parents of this human body should also be forgotten through spiritual knowledge [1]. [1]

“I have no affection for any relative. If someone serves Me, but does not have devotion towards God in his heart, I do not have any love for him, even though I may try to love him. Even if a person is as virtuous as Naradji, if he does not have devotion towards God, I do not have a liking for him [2]. [2]

“I have a liking for someone who has devotion towards God in his heart, and understands that this *pragat* God who presides on this Earth, and His disciples that preside beside Him, remain as they are even at the time of final devastation (*aatyantik-pralay*); and who understands that this God, and His disciples, are eternally *sakar*, but never accepts that they are *nirakar*, even if he listens to any *Vedant* scriptures. Such a person understands that there is no other creator of the world, except for this God, and realises that without this God, not even a dry leaf has the power to flutter. I like someone who has such a firm conviction that God is *sakar*, irrespective of what he may otherwise be like. Such a person is not under the command of Kaal, deeds (*karma*) or Maya. If he needs to be punished, God Himself punishes him, but no-one else has any command over him. If someone does not have such

convictions, he carries no weight in My heart, even though he may have virtues such as renunciation (*tyag*) and asceticism (*vairagya*). The conviction that God is *sakar*, never diminishes from the heart of someone who has an unfaltering conviction; no matter how many scriptures he listens to or what sort of person he associates with. He never accepts God as being *nirakar* like a disk of light. I place the dust from the feet of a *sant* who has such convictions, on My head. In My mind, I have a fear of hurting such a *sant* and wish to have his *darshan* [3]. [3]

“Souls who do not have such convictions, aspire to attain their salvation through the strength of their own means, but do not wish for salvation by the power of God. Those who have such obstinacy are fools, just like someone who tries to cross the ocean without a boat, relying only on the strength of his arms [4]. [4]

“Those who wish for their salvation through the power of God are wise, like someone who wishes to cross the ocean by sitting in a boat. All those who have such knowledge about God’s *Murti*, attain a divine (*chaitanya*) form and reside in God’s service in His abode when they leave their physical body. Those who do not have such convictions, but have pursued other means, reside in the abodes of other deities. The *darshan* of such an ardent disciple of God is equivalent to the *darshan* of God. Through the *darshan* of such a disciple, innumerable downfallen souls are liberated.” Having narrated this, Shreejimaraj said, “Now commence singing devotional songs (*kirtans*) [5].” [5]

Gadhada First Section, Vachanamrut 37 {37}

Rahasyarth Pradeepika Tika

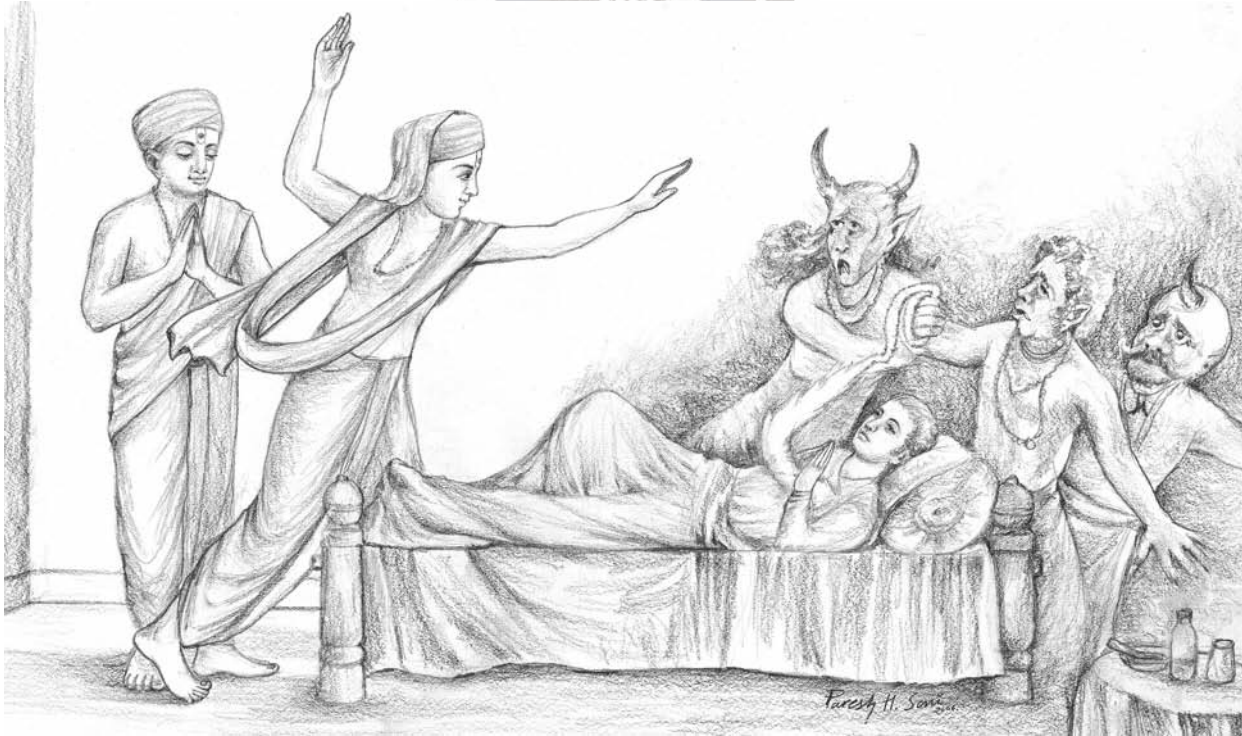
In this Vachanamrut, there is one merciful statement in which Shreejimaraj says that if one believes himself to be a soul, then, any affection towards his birthplace and relatives recedes [1]. Shreejimaraj says that one should not have affection for someone who does not have any devotion towards God, even though he may have many other virtues [2]. Someone who regards the Lord and His *Muktas* to be eternally divine *sakar Murtis*, and believes that only He is the creator, is not under the command of Kaal, deeds or Maya [3]. Those who do not have such convictions are obstinate and foolish [4]. The soul (*chaitanya*) of those who have knowledge about God’s *Murti* as narrated in T.3, becomes *murtiman* and resides in Akshardham in God’s service [5]. These are the five topics.

Q1 It is stated in T.2 that the Lord does not have affection for a person who has no devotion, even though he may have other virtues. What are these virtues and devotion?

Ans One’s firm observance of all the regulations of Shreejimaraj with the physical body, and attendance at religious discourses (*katha*), singing of devotional songs (*kirtan*), chanting (*jap*), austerities (*tap*), religious vows (*vrata*) etc., are all virtues. Shreejimaraj has no love for someone who possesses all these virtues, but does not have any affection, i.e. devotion, for His *Murti*.

Q2 In T.3, it is stated that Shreejimaraj wishes for the *darshan* of an accomplished disciple, through whom innumerable downfallen souls are liberated. In that case, what is the purpose of referring to such an accomplished person by, 'no matter what he may otherwise be like'?

Ans Someone may have a loving devotion (*prem-lakshana bhakti*) for Shreejimaraj and have no affection for anything else. He understands that Shreejimaraj and His *Muktas*, who have manifested here in human forms, are exactly as they exist in Akshardham and that they are eternally divine and *sakar*. Even though he may listen to scriptures that advocate that God is *nirakar*, he never accepts that Shreejimaraj and His *Muktas* are *nirakar* and believes that they are in fact all-powerful. Such is his firm trust in Shreejimaraj; such are his virtues. He remains constantly attached to the *Murti* of Shreejimaraj. He knows that Prakruti-Purush, Kaal, Brahm, Mul-akshar, etc., are not the creators of the universe, but the creator of all of these is Shreejimaraj. He does not have belief in anyone else, except for Shreejimaraj. He does not have any trust in occultism (*jantra*), incantations (*mantra*) or deities. He may be an ascetic, but may not be scholarly or have any social standing, such as worldly authority; or he may be a *gruhasth*, but may not have much wealth or property and endures poverty. So, from the point of view of worldly importance, he is spoken of as 'whatever he is like'. However, by his *darshan*, innumerable downfallen souls are liberated and become free from the command of Kaal, deeds or Maya.



At the end of his life, a downfallen soul is being tortured by the attendants of Yam, but by the darshan of Shree Gopalanand Swami, whose darshan is equivalent to the darshan of Shreejimaraj Himself, the attendants of Yam are all banished away and the soul is liberated

Q3 It is said that they are not under the 'command' of Kaal, deeds or Maya. What is meant by this command?

Ans Someone may be destined to endure miseries, but an accomplished person (as described in Rahasyarth Q&A.2) eliminates them and bestows happiness. Someone may be destined to live, but an accomplished person makes him leave his body. In these cases, destiny is not pertinent; this is referred to as not being under the command of deeds [1]. Someone may have reached the end of his life, but an accomplished person may not allow that soul to depart; or the deity of death (Kaal) may have taken a soul, but an accomplished person may free that soul and place it elsewhere according to his will. In these situations, Kaal is not pertinent; this is referred to as not being under the command of Kaal [2]. A downfallen soul who is under the influence of Maya, may be relieved from its clutches and sent to the abode of Shreej Maharaj by the accomplished person, without that soul performing any means. Maya is not pertinent in these circumstances; this is referred to as not being under the command of Maya [3].

Q4 What punishment does Shreej Maharaj confer to such an accomplished person?

Ans Shreej Maharaj may scold that person for not acting according to His wish by demanding, 'why have you acted in this way?' This should be known as the punishment.

Q5 In T.5, it is said that someone who has a firm conviction that God is *sakar*, becomes a divine (*chaitanya*) Murti. How should this be understood?

Ans By meditating on Shreej Maharaj, the soul (*chaitanya*) of the disciple becomes *murtiman*. This is what is meant by the divine (*chaitanya*) Murti.

Q6 It is said that someone who wishes for salvation through the strength of his own means, resides in the abodes of deities. Who are these deities?

Ans In this context, all from Indra to Pradhan-Purush have been called deities.

Rahasyarth Pradeepika Tika 37

Gadhada First Section, Vachanamrut 38

In Samvat 1876, Maha Sud 1 (Sunday 16 January 1820), during the evening, Shreejimaraj was presiding on a mattress in the vestibule of the stables, at the court of Dada Khachar in Gadhada. He was wearing a white scarf (*khes*). A white turban (*feto*) with red borders was adorned on His head. He was wearing an embroidered tunic (*angarkhu*) and a white quilt (*chofal*) was draped around Him. A congregation of *sadhus* and disciples from different regions had assembled before His lotus face.

- At that time, Shreejimaraj gazed at all the disciples and thought for a long time. Then He
- (1) said, "Listen! I shall deliver a discourse. (1) Whoever is a disciple should continually scrutinise his own mind from the time that he enters the *Satsang*. He should think, 'in the first year, my mind was like this and then it became like this; this is the amount of passion that I had for God and this is the amount I had for worldly affairs.' In this way, he should assess this year by year. He should gradually remove any worldly passions that remain within his mind. If a person does not think about this, and the passions accumulate, he becomes unable to eradicate them. Just as when an account is opened at a store; if the account is always settled monthly, it is not difficult to service the debt. However, if the debt was allowed to accumulate for a year, it would become very difficult to pay it off. Therefore, one should constantly think about this. The mind is such that it likes the flavour of worldly passions. Just as scented oil has fragrance by virtue of the ingredients, the flowers, the mind should remain scented with the flower, in the form of a constant remembrance of the greatness of God's episodes. The mind should become entangled within a network, in the form of God's exploits. Thoughts of God should continuously occur in the mind. As soon as one such thought subsides, another should arise, and when this subsides, a third should come to mind. In this manner, the mind should never be left idle." Having said this, Shreejimaraj elaborated on the example of a ghost and again said, "If someone starts remembering God's episodes, discourses and *darshan* of only one day, he will not be able to get through them all. Even if he has been in the *Satsang* for ten or fifteen years, he cannot reach their end. One should remember occasions such as a congregation that was held in a particular village in which Maharaj and His *paramhansas* had assembled; a particular manner in which the adoration of Maharaj was performed; or a specific discourse that took place. These and other such episodes of the Lord should be frequently remembered. This is the best means for someone who does not have a profound understanding. There is no other means like this. Then, you will say, 'what about eating less or fasting frequently?' I do not prefer you to do this. These should be generally observed according one's own prescribed regulations. What should be done is that which I have just told you. It is My point of view that the mind should be dispassionate. If the mind is pure, one does not have to face great adversity, no matter how much he physically remains amongst worldly activities. To the world, his burdens appear unpleasant. However, a person who has passions in his mind may overtly appear as though

he remains unattached to worldly activities, and to the world he may seem contented, but his soul faces great adversity, because at the time of death, the thoughts that exist in the mind leap out. Just like during Bharatji's last moments, thoughts of a baby deer leapt out in his mind, resulting in him perceiving deer everywhere. This happened, even though he had previously abdicated his kingdom and his father was the God, Rushabhdev. Therefore, My attitude is that one should have a dispassionate mind. By fasting, the body becomes weak and the mind too becomes weak. However, when the body rejuvenates, the mind also rejuvenates. Therefore, one should simultaneously renounce passions with the body and mind. Whoever has thoughts of God arising in his mind and has no thoughts of the world, is mature in our *Satsang*. Someone whose mind is not like this, is an immature person. A *gruhashth* should conduct his worldly affairs with his body, but his mind should remain dispassionate like an ascetic's. He should reminisce about God, and should conduct his worldly affairs according to the commands of God. One's renunciation of mind should be sincere like King Janak's, who governed as a king, but whose mind was like that of a great master of yogic powers (Yogeshwar). Hence, renunciation with the mind is appropriate. One should declare whichever evil thoughts arise in the mind. If someone confesses his evil thoughts to someone else who is also similarly corrupted, it would be like a dog licking another dog's face; or like a snake that goes to the lair of another snake and leaves after licking its host's mouth; or a married woman who goes to a widow, who then welcomes her by saying, 'come dear, become like me' [meaning she should also become a widow]. So to whom should these thoughts be confessed? To a person who is so strong, no worldly passions arise in his mind. There may be many such persons in whom such thoughts do not arise. Out of these, one should confess to someone who listens to him and warns him of these thoughts. He continues warning him, even whilst sitting, getting up, eating, drinking and all other activities until the confessor's thoughts are totally eradicated. Such a person has the same vigilance for eradicating the confessor's thoughts, as he has for eradicating his own thoughts. A person should confess his thoughts to someone like this. What is gained by confessing to someone who does not give advice in this way, and who himself, is apathetic? In this way, one should confess the thoughts of the mind and eradicate them, and only think about God and be dispassionate towards material pleasures. How should fasting on *Ekadashi* be performed? *Ekadashi* may be said to have been observed when the ten *indriyas* and the eleventh mind are detached from their respective sensations and enjoined to God. Disciples of God should continually observe such vows. Someone whose mind is not dispassionate in this way, and merely physically performs vows and penance, does not achieve any great benefit. Therefore, a disciple of God should remain within the religious decrees prescribed for him. Having understood the greatness of God, he should always endeavour to make his mind dispassionate." [1] Shreej Maharaj narrated this in this manner [1].

Then, Shreej Maharaj delivered another discourse. "A true ascetic is someone who never even thinks about an object after renouncing it. Just as there are no thoughts of faeces after it has been excreted, he should have no thoughts about renounced objects. There is a verse

that Naradji said to Shukji:

त्यजर्धममधर्मं च उभे सत्यानृते त्यज । उभे सत्यानृते त्यक्त्वा येन त्यजसि तं त्यज ॥

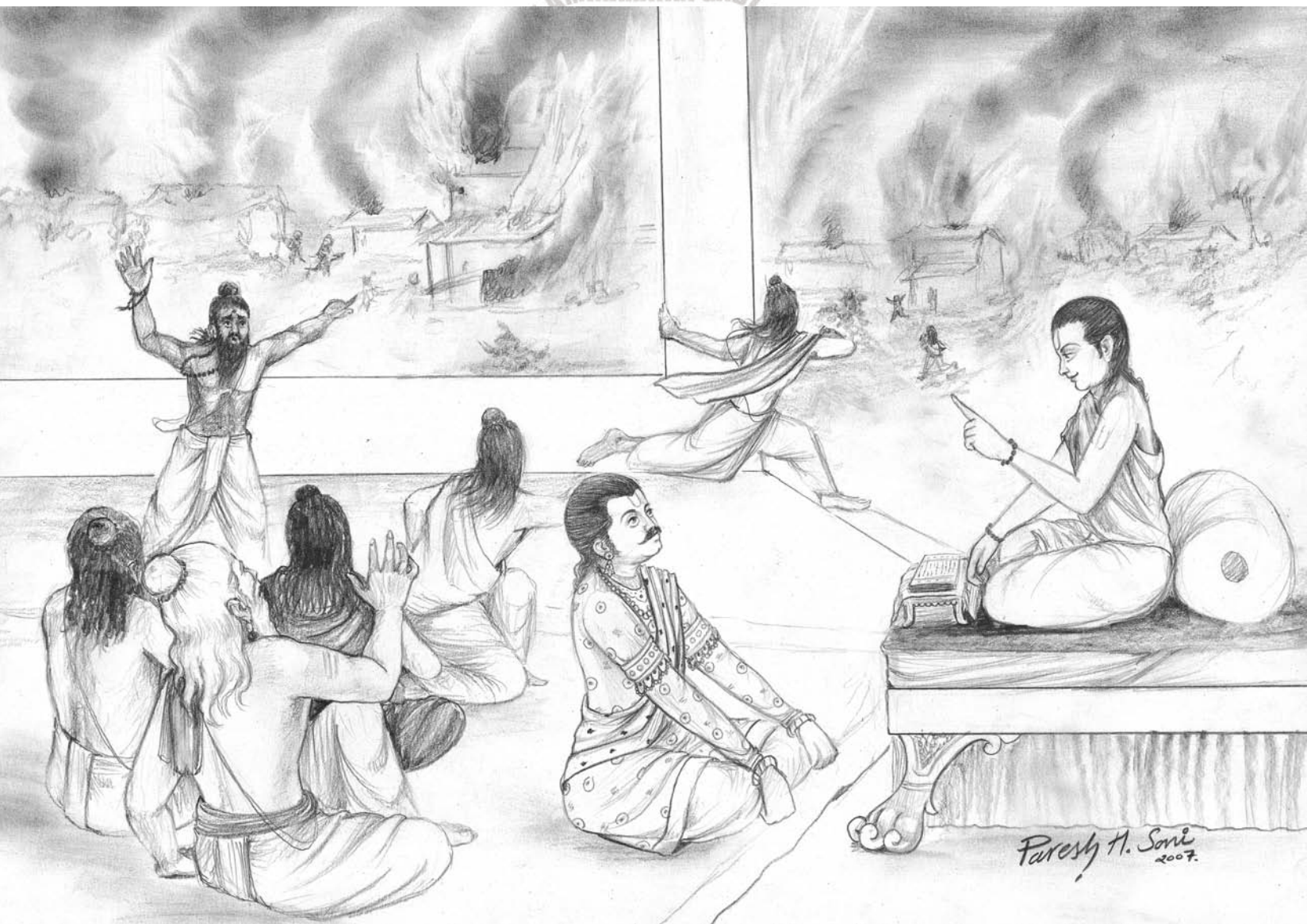
when a person who seeks salvation concentrates on the soul, he must discard all thoughts that arise about religion, irreligion, truth, and untruth.

Mahabharat Shanti Parva Moksh-dharma Chapter 316 Verse 40

“The implication of this verse is: a perfect ascetic is someone who renounces every other object except for his soul, and behaves only as a soul and has *upasana* towards God. For a *gruhasth* disciple, his understanding should be as narrated by King Janak: ‘This city of Mithila is burning, but nothing belonging to me is burning within it.’ This is stated in the verse:

मिथिलायां प्रदीप्तायां न मे दहति किंचन ॥

King Janak is seated in an assembly listening to the religious discourses. Even though his kingdom is ablaze and all the other sages are getting up to save their possessions, King Janak remains seated so that he does not miss any part of the discourse



Mahabharat Shanti Parva Moksh-dharma Chapter 171 Verse 56

“A genuine *gruhasth* disciple is someone who has such an understanding whilst living in a household. Whoever is not such an ascetic or such a *gruhasth*, is called an ordinary disciple. A disciple who is as previously described, is called an *Ekantik* disciple.” Shreej Maharaj narrated [2]

(2) this in this manner [2].

Then, senior Aatmanand Swami asked Shreej Maharaj, (2) “What is the form of the soul, which is distinct from the body, *indriyas*, *antah-karans* and the deities [of these]?” Shreej Maharaj replied, “I shall succinctly answer your question. The speaker (*vakta*) individually explains the form of the body and the *indriyas*, etc., to the listener (*shrota*). This explainer, i.e. the speaker, who classifies the body, etc., knows about everything and is independent of everything, is called the soul. The listener, who understands the separate forms of the body, etc., classifies them, knows about them, and is separate from everything, is also called the soul. This is the way to understand the characteristics of the soul.” Saying this, Shreej Maharaj concluded the discussion [3].

Gadhada First Section, Vachanamrut 38 {38}**Rahasyarth Pradeepika Tika**

In this Vachanamrut, there are two questions. The first is a merciful statement, in which Shreej Maharaj has said that one should continually scrutinise his own mind. Someone who is unable to become engrossed in the Lord's *Murti*, should recall His glorious episodes, and contemplate about His *Murti*. One should associate with the Lord's *Muktas* who are capable of eradicating the thoughts of others. One should behave in accordance with his own religious decree and having understood God's greatness, he should become dispassionate [1]. Someone who does not think of anything except for God, behaves as a soul and has *upasana* for God, is a perfect ascetic. Someone who does not think of anything, except for God, to be his is a genuine disciple [2]. In the second question, Shreej Maharaj has stated that the characteristic of the soul is the ability to explain and understand [3]. These are the three topics.

Q1

Ans

In Q.1, how should those within whom thoughts arise, those within whom thoughts do not arise, and those who have the ability to eliminate thoughts of others, be understood?

Those within whom thoughts do arise should be understood to have an ordinary type of intelligence (*gun-buddhi*). Those within whom no thought arise, should be recognised as *Ekantik sants*. Those who are able to eliminate the thoughts of others should be understood as having attained the accomplished state (*siddh-dasha*).

Rahasyarth Pradeepika Tika 38

Gadhada First Section, Vachanamrut 39

In Samvat 1876, Maha Sud 3 (Tuesday 18 January 1820), Shreejimaraj was presiding on a dais, situated on a raised platform under the neem tree, in front of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was adorning a white scarf (*khes*) and a white blanket (*chadar*). A white turban (*pagh*) was adorned on His head, from which tassels of yellow flowers were hanging. Posies of white and yellow flowers were studded over both ears. Garlands of yellow flowers were adorned around His neck. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Then, Shreejimaraj asked a Vedanti Brahmin follower who had come to the assembly, (1) “You advocate only Brahm and say that everything else, i.e. Jeev, Ishwar, Maya and the Universe, and the Vedas, scriptures and Puran, are unreal (*mithya*). I cannot understand this and I do not believe it. Hence, I ask you to explain, so answer. Answer with reference to the scriptures, namely the Vedas, Puran, Smruti and Ithias (Mahabharat). If your answer refers to any other contrived scriptures, I will not accept it. I will believe your statement if it is based on the teachings of Vyasji, because I have a firm faith in his words.” Then the Vedanti started to explain using a variety of logics, but Shreejimaraj raised doubts and the question could not be answered. Then Shreejimaraj said, “Listen, I shall answer the question. It refers to the different statuses achieved by *Muktas* through their worship of God. A person standing on the top of Mount Meru is able to see all the mountains in the vicinity of Meru, and is able to see all the individual trees and the surface of the Earth, which supports the mountains and trees. Similarly, a *Jeevan-mukta* who has attained a *savikalp* trance (*samadhi*) is able to visualise everything individually, i.e. Jeev, Ishwar, Maya and the sustenance of these, i.e. Brahm. A person standing on Mount Loklok is able to visualise all the mountains and trees nearby to Loklok, but sees them as a part of the Earth. He is not able to distinguish them individually. Similarly, a *Videh-mukta*, who has attained a *nirvikalp* trance, visualises Jeev, Ishwar and Maya as being the same form, that of Brahm, but does not visualise them separately. In this way, the status of a *Mukta* is of two categories and their consideration with respect to truth or untruth about everything [Jeev, Ishwar, etc.] depends on their status. Wherever statements of a *Mukta* in the *savikalp* state appear in the scriptures such as the Vedas and Purans, they are all [Jeev, Ishwar, etc.] described as being true. Wherever statements of a *Mukta* in a *nirvikalp* state appear, they are professed as being unreal. Actually they are not unreal, but are invisible to him due to the intensity of the *nirvikalp* state, and therefore, they consider them to be unreal. For those who are riding the chariot of the Sun, there is no night. However, for those who are on the Earth, night and day do exist. Similarly, in the opinion of a *Mukta* in a *nirvikalp* state, all these [Jeev, Ishwar, etc.] do not exist, but in the opinion of others, they do exist. If Brahm is understood in this way, the scriptures do not seem contradictory in context. If he does not understand in this way, contextually, contradictory statements are perceived. Someone who does not understand these

contradictions; has not attained this status; advocates Brahm by merely speaking of Brahm on the basis of his interpretation of the scriptures; and calls a guru, disciple, Jeev, Ishwar, Maya, the universe, and the Veda, Puran, scriptures as being imaginary, is incredibly foolish and ultimately goes to hell (Narak).” Having said this, Shreejimaraj continued, “If you have any doubts regarding this discourse that I have given, then speak.” Then, the *Vedanti* Brahmin said, “Oh Maharaj! Oh Lord! Oh Master! You are God, and You have manifested for the salvation of the universe. The answer that You have given is true and there is no room for doubt.” Having said this, the Brahmin became extremely pleased. He relinquished his ignorance and became a disciple of Shreejimaraj [1].

[1]

Gadhada First Section, Vachanamrut 39 {39}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there is one question in which Shreejimaraj has said that a *Jeevan-mukta* who has attained a *savikalp* trance is able to visualise Jeev, Ishwar, Maya and Brahm individually, and therefore consider them all to be real. A *Videh-mukta* who has attained a *nirvikalp* trance, visualises Jeev, Maya, Ishwar as being the same form, that of Brahm. Meaning, he does not visualise Jeev, Ishwar or Maya at all. All he visualises is Brahm, i.e. Shreejimaraj. It is like those who have climbed to the top of Mount Loklok, and cannot see the trees, human beings, other mountains, etc., on the Earth. All they see is the Earth. Therefore, he [*Videh-mukta*] considers Jeev, Maya and Ishwar, to be unreal. Someone who has not attained either of these statuses, and proclaims Jeev, Maya, Ishwar, guru, disciple, Vedas, Puran, and the scriptures as being imaginary due to his interpretation of the scriptures, goes to hell [1]. This is the one topic.

Q1 Who should be understood as Brahm in this context?

Ans Here, the term Brahm refers to Shreejimaraj.

Q2 In GFS.45, GFS.66 T.1, P.1 T.1, GMS.3 T.1 and T.2, GMS.10 Q.1, GMS.13 T.2 and GMS.65 T.1, Brahm is referred to as the lustre of Par-brahm. In L.1 Q.8, L.10.Q.6 T.8, GMS.8 Q.2, etc., it is said that having become *Brahm-roop*, one should become the devout servant of Par-brahm. In GMS.21 Q.4 T.8, GMS.30 and Am.2 T.1, it is stated that having become *Brahm-roop*, one should perform devotion and have *upasana* towards Par-brahm. In GLS.36 Q.2 T.3, it is stated that without *upasana* for the *Murti* of Shreejimaraj, the soul (*Aatma*) and Brahm cannot be visualised. In all these contexts, Brahm is the lustre of Shreejimaraj’s *Murti*; and here you have called Shreejimaraj, Brahm. How should this be understood?

Ans Here, it is stated that someone who has attained the *nirvikalp* status, visualises Brahm everywhere. This Brahm should be regarded as Shreejimaraj. In the Hari-vakaya-sudha-sindhu, chapter 39, it is stated:

आद्यायां तत्र पश्यन्ति जीवेशाद्यखिलं पृथक् । द्वितीयायां तु नेक्षन्ते मुक्ताः किञ्चित् पृथग्घरेः ॥१२॥

Someone in the savikalp status, visualises Jeev, Ishwar, etc., separately. A Mukta in the nirvikalp status does not visualise anything except Hari, i.e. Shreejimaharaj (12).

लोकालोकनगारूढास्त्वेतत् किञ्चित् क्षितेः पृथक् । न पश्यन्ति यथा तद्वदन्येऽप्येतद्धरेः पृथक् ॥१५॥

Just as someone standing on the top of the Lokalog mountain cannot see anything except for the Earth, a Mukta in the Nirvikalp status cannot visualise anything except for Shree Hari (15).

Hence Brahm, i.e. Shreejimaharaj, is visualised everywhere. It is said in K.7 Q.4 T.5 that someone who has achieved absolute salvation (*aatyantik moksh*) and has attained the accomplished state (*siddh-dasha*), “Is able to visualise the *sakshat Murti* of God that eternally resides in Akshardham in all movable (*jangam*) and immovable (*sthavar*) objects, wherever he looks. To not see anything, except for this *Murti*, is the characteristic of the accomplished state.” Therefore, in this context, Brahm refers to Shreejimaharaj, but not to the lustre. This is because, in As.1 Q.2 T.3, it is stated that someone who wishes to visualise the soul is of a medium category; and in GLS.5 Q. 3, it is said that whoever wishes for anything except for the Lord, such as visualising the soul, attains the lowest type of happiness. In K.1 Q.5 T.6, it is said that someone who is desirous of salvation (*kaivalya-arthi*), never achieves a unity with the Lord’s *Murti*. In L.14 T.2, it is said that if only the Lord’s lustre is seen, one should become upset, and in T.5, it is said, “One should have *upasana* and offer devotion to Me believing Me to be *sakar*.” In V.2 T.1, Shreejimaharaj says that whoever considers Him as being *nirakar*, is malicious. In GMS.65 T.2, the understanding of the *Vedantis* who believe God to be in the form of lustre only (*Brahm-gnan*), is useless and does not result in salvation. In GLS.36 Q.2, without the *upasana* of the *Murti*, the soul or Brahm [lustre] cannot be visualised. In GLS.30 T.1, Shreejimaharaj has said that He does not like those who believe only in the lustre and worship it. In this way, He has disapproved of His own lustre, i.e. Brahm. Shreejimaharaj has staunchly disapproved of the pseudo *Vedantis* in GMS.18, GMS.19, GFS.48, L.7 Q.3 T.9, GLS.28 Q.1, etc. In GFS.42, GFS.50, Partharo T.2, and V.13 Q.2., Shreejimaharaj has said that He Himself is Brahm. Therefore, in this context, the name Brahm should be understood to be referring to Shreejimaharaj Himself, but not the *nirakar* Brahm, which is the lustre of Shreejimaharaj.

Rahasyarth Pradeepika Tika 39

Gadhada First Section, Vachanamrut 40

In Samvat 1876, Maha Sud 4 (Wednesday 19 January 1820), at the time of dawn, Shreejimaraj was presiding on a dais, under the neem tree in front of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He had adorned a white scarf (*khes*) and had draped a white blanket (*chadar*) around Him. A white turban (*pagh*) was adorned on His head, from which a tassel of yellow flowers was hanging. A garland of yellow flowers was adorned around His neck. A congregation of all the *munis* and disciples from different regions had assembled before His lotus face.

- (1) Then, Muktanand Swami asked Shreejimaraj, (1) “Oh Maharaj! What is a *savikalp* trance (*samadhi*) and what is a *nirvikalp* trance?” Shreejimaraj replied, “Someone who has acquired a status in God’s *Murti* does not have any impure passions. However, he does have auspicious desires such as, ‘I want to be like Narad, Sanak, etc., or like Shukji; I want to go to the patronage of Nar-Narayan and stay there amongst the *munis* and practice penance; I want to go to Shwet-dweep and become like the *Shwet-muktas* by performing penance.’ A person who has such volitions is referred to as someone with a *savikalp* trance. Someone who does not have such volitions, and remains engrossed only in the *Murti* of God, having attained the same form as *Akshar-brahm* [Shreejimaraj’s lustre], has a *nirvikalp* trance [1].” [1]
- (2) Then again, Muktanand Swami asked, (2) “Oh Maharaj! What is the difference between devotion (*bhakti*), and *upasana*?” Then, Shreejimaraj replied:

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् । अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥

Devotion of the Lord comprises of: (i) listening to discourses, sermons etc. of the Lord (*shravan*); (ii) singing devotional songs (*kirtan*); (iii) reminiscing about Him (*smaran*); (iv) physically serving Him (*pad-sevanam*); (v) performing ceremonies such as aarti and applying sandal-wood paste on Him (*archan*); (vi) prostrating in reverence before Him (*vandan*); (vii) always remaining in His devout service (*dasya*); (viii) having a rapport, as a friend, with the Lord so that there remains a total faith in His commands and His wishes are implicitly obeyed (*sakhya*); and (ix) offering all wealth, body and soul to the Lord (*aatma-nivedan*).

Shreemad-Bhagwat Seventh Section Chapter 5 Verse 23

“Therefore, worshipping God in these nine different ways is called devotion [2].” [2]

“*Upasana* consists of having a firm conviction that the *Murti* of God is eternally *sakar*. Even when someone becomes *Brahm-roop*, he does not abandon that conviction. Despite listening to scriptures that advocate the theory of God being *nirakar*, he always understands that the *Murti* of God is eternally *sakar*. Irrespective of what is stated in other scriptures, he

still promotes the theory of God's *Murti* being *sakar*, but never allows his *upasana* to be refuted. Someone who has such a firm understanding is a disciple with *upasana* [3].” [3]

Gadhada First Section, Vachanamrut 40 {40}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut. In the first, Shreej Maharaj has stated that someone who has become affectionately united with His *Murti* after having acquired the same form as His lustrous Akshardham, is someone who has achieved a *nirvikalp* trance. Someone who has acquired the status within His *Murti*, i.e. someone who is able to visualise His *Murti*, but still has volitions about wanting to go to Badrik-ashram or Shwet-dweep, and to be like one of their *Muktas*, has a *savikalp* trance [1]. In the second, Shreej Maharaj defines devotion as worshipping Him in the nine different ways [2]. *Upasana* is defined as understanding God to be eternally *sakar* and having a master-servant relationship with Him [3]. These are the three topics.

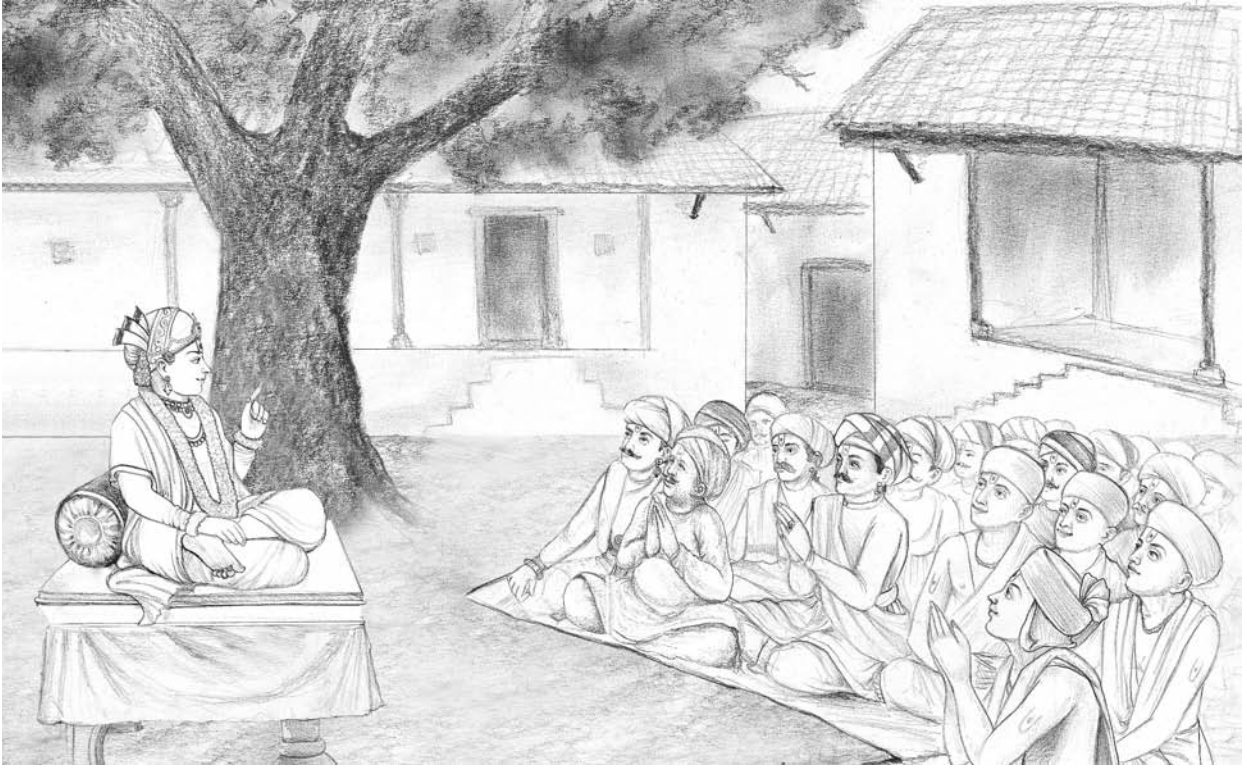
Q1 Is the *upasana* stated in the following five Vachanamruts: Q.2 T.3 of this Vachanamrut, S.17, GMS.19 T.2, GMS.27 Q.3 T.4, L.14 T.2, of one type or are there different types?

Ans In this Vachanamrut, *upasana* is having an understanding that Shreej Maharaj is eternally *sakar*. In GMS.27, having the understanding that Shreej Maharaj is *sakar* and then offering meals, clothing and ornaments to Him, and performing *aarti* to His idol (*pratima*), has been called *upasana* with devotional service. In GMS.19, *upasana* has been described as having the same sentiments for Him that a chaste woman (*pativrata*) has for her husband, and performing such devotional service with love. In S.17, it is said that strengthening the master-servant and devotional relationships by the *sakshatkar* of Shreej Maharaj's *Murti*, is *upasana*. The *upasana* narrated in GMS.27 is superior to the *upasana* narrated here [in GFS.40]. The *upasana* referred to in GMS.19 is even better than that in GMS.27. The *upasana* referred to in S.17 is better still. As stated in L.14 T.2, to be able to visualise the Lord, who is the supreme and divine *Murti*, amidst His lustre and accompanied by His *Muktas*, is superior to all.

Rahasyarth Pradeepika Tika 40

Gadhada First Section, Vachanamrut 41

In Samvat 1876, Maha Sud 5 (Thursday 20 January 1820) during the evening, Shreejimaraj was presiding on a dais, on a raised platform under the neem tree, near the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was dressed entirely in white garments and had adorned garlands of yellow flowers. Posies of yellow flowers were studded over His ears and tassels of yellow flowers were hanging from His turban (*pagh*). A congregation of *munis* and disciples from different regions had assembled before His lotus face.



Shreejimaraj presides amongst an assembly of munis and disciples at the court of Dada Khachar in Gadhada

Then, Shreejimaraj said, “Let there be questions and answers.” So Nrusinhanand Swami (1) asked, (1) “Oh Maharaj! Many scholars and Vedantis in the world interpret the Shruti (a statement from the Vedas):

॥ एकोऽहं बहु स्याम् ॥

I am one, but I may assume many forms

Chhandogya Upanishad Section 6 Chapter 2 Mantra 3

to mean that the one God who existed at the time of the universe's devastation (*pralay*), assumes the forms of Jeev and Ishwar during the time of creation, through His own will. Only a fool believes such a theory. We have faith in You, therefore we cannot accept this. Our understanding is that God is steadfast (*achyut*); and being steadfast, He never assumes the forms of the fickle Jeev and Ishwar. Therefore, we can only understand the true meaning of this Shruti, if You explain it." Shreej Maharaj explained, "The meaning of that Shruti is not as all these others have interpreted it. Its meaning is different. The explanation has been stated in the prose of the Veda-stuti:

स्वकृतविचित्रयोनिषु विशन्निव हेतुतया । तरतमतश्चकास्त्यनलवत् स्वकृतानुकृतिः ॥

Shreemad-Bhagwat Tenth Section Chapter 87 Verse 20

This means that Lord Purushottam omnisciently enters each of His different creations and exists as their cause, illuminating each of the categories that He has created to a lesser or greater extent, in accordance with their status. The explanation of this is: at the time of creation, Lord Purushottam, who is above Akshar, cast His gaze at Akshar. This caused Purush to emerge from Akshar. Then, Purushottam entered into Akshar. Through Akshar, He then entered into Purush and in the guise of Purush, He empowered Prakruti. In this manner, as Purushottam progressed into each category, the process of creation occurred. Pradhan-Purush was then born from Prakruti-Purush. Mahat-tattva then appeared from Pradhan-Purush. The three types of Ahankar materialised from Mahat-tattva, from which the elements (*bhut*), senses, *indriyas*, *antah-karand* and the deities [of these] emerged. From all of these, appeared Virat-purush; from whose lotus naval, Brahma was born. From Brahma, the Prajapatis such as Marichi, were created, from which the Kashyap Praja-patis were created. From these were created deities such as Indra, as well as the demons, and all the movable (*jangam*) and immovable (*sthavar*) objects. Lord Purushottam exists omnisciently within each of these as their cause. However, He does not exist in Purush-Prakruti in the same way as He does in Akshar. He does not exist in Pradhan-Purush in the same manner as He does in Purush-Prakruti. He does not exist in Mahat-tattva etc., and the other twenty-four elements, in the same way that He does in Pradhan-Purush. He does not exist in Virat-purush in the same way as He does in the twenty-four elements. He does not exist in Brahma in the same way as He exists in Virat-purush; He does not exist in Marichi, etc., as he does in Brahma. He does not exist in Kashyap in the same manner as He exists in Marichi, etc. He does not exist in the deities such as Indra, in the same manner as He does in Kashyap. He does not exist in human beings in the same way that He exists in the deities such as Indra. He does not exist in the birds and the beasts as He does in human beings. In this manner, Lord Purushottam omnisciently exists within all, in differing degrees, as their cause, in the same way that fire exists in wood. In a large piece of wood, the fire would be large, and in a long piece of wood, the fire would be long. In a curved piece of wood, the fire too would be curved. Similarly, Lord Purushottam exists in every being with as much power as is needed for that being to fulfil the

purpose of its creation. Lord Purushottam exists omnisciently in all, including Akshar, Purush-Prakruti, etc. However, the extent of His existence in each is dependent on the worthiness of each entity. Thus, there is only one Lord Purushottam. In an omniscient form, He pervades through all. However, He does not become Jeev or Ishwar by assuming multiple forms. This is how that Shruti should be understood [1].”

[1]

Gadhada First Section, Vachanamrut 41 {41}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there is one question in which Shreej Maharaj has said that everything up to Mul-maya is perishable, and everything up to Mul-akshar is imperishable. Beyond all these categories, is the eternally *murtiman* and *pratyaksh* Lord Purushottam, i.e. Shreej Maharaj. He exists omnisciently, i.e. in His lustrous, *anvay* form, in differing degrees, depending on the worthiness of each, within all, from Mul-akshar to Brahm, Ishwar, Maya and Jeev. However, He does not assume the forms of Jeev, Maya, Ishwar, Brahm or Akshar. He is above all of these and is unattainable by them [1]. This is the one topic.

Q1 It is said that at the time of creation, the Lord casts His gaze at Akshar. In what way does He cast His gaze?

Ans Through His lustre, i.e. *anvay* form, Shreej Maharaj exists in all categories, such as Mul-akshar, and empowers them. In GMS.10 Q.1, Shreej Maharaj states that He is *murtiman* and separate from all, and that He pervades through all in the form of Brahm [lustre], i.e. His power; this Brahm is His rays. In GFS.64 T.1, it is stated that His lustre, i.e. *Aatma*, pervades throughout Mul-akshar, and is the observer (*drashta*) of this Akshar. Therefore, He exists in all categories such as Mul-akshar through the rays of His lustrous Akshardham. Where it is said that the Lord casts His gaze at Akshar, it should be understood that He omnisciently empowers Akshar through His lustre. This is also stated in GFS.45 Rahasyarth Q&A.2.

Q2 This Akshar has not been referred to as Mul-akshar anywhere in the Vachanamrut scripture. Why do you refer to him as Mul-akshar?

Ans In order to instigate creation, Shreej Maharaj, first empowers Akshar. This Akshar causes creation through Mul-purush, and is therefore the root cause of the creation of the universe. That is why he is called Mul-akshar [Mul meaning original].

Q3 It is stated that Purush emerges from Akshar and that this Purush enjoins with Maya. However, in K.10 Q.1 T.4, this Purush is said to be governed by Brahm [Vasudev-brahm]. However, Brahm is not mentioned here. Furthermore, it is stated that Purush emerges directly from Akshar; in GFS.12 Q.2, it is stated that Shreej Maharaj, through Akshar-purush, causes Maya to become pregnant. This Akshar-purush, i.e. Mul-purush, needs to be empowered by Brahm. That Brahm needs empowerment from Akshar, who needs empowerment from Shreej Maharaj. This is

because each of these is superior in category than the former, and requires empowerment from the superior entity. Without considering each of these categories, it is stated that Shreejimaraj, through Purush, directly impregnates Maya. In the same topic, it is stated that Shreejimaraj, through Purush, who is the husband of Pradhan, impregnates Pradhan. Here [GFS.12] Mul-purush, Brahm, Akshar, etc., have not been considered, but instead it is stated that the husband of Pradhan, i.e. Purush, directly caused Pradhan to become pregnant. Also, in GFS.56 Q.3 T.4, it is stated that at the time of creation, this *pragat* God created the universe through Prakruti-Purush. Again, neither Akshar nor Brahm are mentioned here. In GMS.31 Q.1, Shreejimaraj says that through Purush, He inseminated Maya. In the same topic, it is stated that Vairaj-purush is born from Mul-purush and Mul-maya. However, Mul-purush and Mul-maya create Pradhan-Purush; and Mahat-tattva is said to be created by Pradhan-Purush; and Ahankar is created from Mahat-tattva; and the 24 elements are created by Ahankar; and Vairaj is created from the 24 elements. So how can we understand that Vairaj-purush is created directly from Mul-purush and Mul-maya?

Ans At the time of creation, through His omniscient power, i.e. the lustrous Akshar, Shreejimaraj empowers Mul-akshar and instigates the creation. Through his own lustre, Mul-akshar then empowers Brahm. This Vasudev-brahm then empowers Mul-purush through his lustre. Mul-purush then unites with Maya, resulting in innumerable Pradhan-Purushs appearing. Each Pradhan then unites with their respective husbands, the Purushs. From these, the entire cosmos is created. In this manner, the empowerment is passed down hierarchically, but Shreejimaraj does not bypass this to empower anyone directly. However, the controlling power of Shreejimaraj prevails amongst them all. Therefore, even if it is stated that the empowerment is given by another, it actually originates from Shreejimaraj. Therefore, where it is stated that Shreejimaraj impregnates Pradhan through Purush, or that He impregnates Maya through Mul-purush, it should be understood that each has been empowered through their respective superior. However, Shreejimaraj does not disregard this hierarchy and empower anyone directly. To condense this scripture, this has not been explicated in each instance. The superiority of each of these categories is differentiated in S.17 Rahasyarth Q&A.4.

Rahasyarth Pradeepika Tika 41

Gadhada First Section, Vachanamrut 42

In Samvat 1876, Maha Sud 6 (Friday 21 January 1820), Shreejimaraj was presiding on a dais facing West, on a raised platform under the neem tree in front of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. A white turban (*pagh*) was adorned on His head and a white blanket (*chadar*) was draped around Him. He was adorned with a white scarf (*khes*) and posies of yellow flowers had been placed over both ears. A congregation of *munis* and disciples from various regions had assembled before His lotus face.

- A Vedanti Brahmin had come, and was seated in the congregation. Having seen him,
- (1) Shreejimaraj said, (1) “Whoever studies or listens to the Vedant scriptures says that the prescriptions (*vidhi*) and prohibitions (*nishedh*) are unreal. He also claims that heaven (*Swarg*) and hell (*Narak*), which are attained according to one’s adherence to the prescriptions and prohibitions, are also fictitious; and that a disciple who attains them is also unreal, and his guru is also unreal. He claims that only Brahm pervades throughout everything and this is the only truth. What kind of understanding does a person who speaks in such a manner have? Shankar-acharya, who is the Acharya of all Vedantis, compelled all his disciples to keep a staff and a wooden bowl; and commanded them all to recite the Bhagwad-Gita and the Vishnu-sahasra-nam. He ordered them to perform adoration to Vishnu; to pay homage to their seniors; and receive alms only from the home of a good and pious Brahmin. In this manner, he advocated the prescriptions and prohibitions; does this mean that he did not have a true understanding? Moreover, does this mean that those who consider themselves to be knowledgeable today and profess that the prescriptions and prohibitions are false, are superior to Shankar-acharya? Hence, it is apparent that they speak out of sheer idiocy. The context, in which the scriptures have stated that the prescriptions and prohibitions are false, can be illustrated in the following manner: A large ship travels over the great oceans for an entire year. The shore ahead is not visible. The shore it had left has also disappeared. Even great mountains on either shore cannot be seen, so how can the trees and the people be visible? Wherever one looks, only water is seen. No other object, except water, can be seen. Even when one looks upwards, the enormous waves of the ocean are seen. So even looking upwards, only water is visible. A person sitting in that ship says, ‘there is only water, nothing else.’ The principle behind this example is that someone who has achieved a *nirvikalp* status within Brahm [lustre] may say, ‘only Brahm exists. Besides this, all others such as Jeev, Ishwar and Maya, are all fictitious.’ Such statements may have been written in the scriptures. Some people, upon hearing these, and without even achieving that state, claim that the prescriptions and prohibitions are false. They look after their wives and children well, and are attentive to worldly affairs, believing that they are real. They profess that the prescriptions and prohibitions advocated in the scriptures are false. Such people in the world, who speak with such knowledge, should be recognised as being extremely mean and atheistic (*nastik*) [1].

[1]

“Fearing that such atheistic tendencies may enter into the hearts of people, Shankar-acharya has said:

॥ भज गोविन्दं भज गोविन्दं गोविन्दं भज मूढमते ॥

Worship the Lord, worship the Lord, Oh foolish one, worship the Lord.

Charpat-panjarika-stotra Verse 2

He has composed many such verses praising Vishnu and many other deities such as Shivji, Ganpati and the Sun-deity. His intention was that by listening to this, the reality of these deities can be understood and therefore, he has composed verses regarding all the deities. Today, those who consider themselves to be knowledgeable proclaim all these to be untrue. Furthermore, they say that such knowledgeable people may commit any sin, but are not affected by it. They say this out of idiocy. Jad Bharat is considered to be the best out of all the ascetic *paramhansas* and stories about him have been narrated in every Puran and every scripture that is related to the Vedant philosophy. Such a great Jad Bharat was the son of Lord Rushabhdev in his previous life. He had renounced his kingdom in order to live the life of a recluse in a forest. However, due to compassion, he felt affection for a deer. Due to this fault, he had to be reborn as a deer. Just like a deer, he had four legs, a short tail and tiny horns on his head (Shreemad-Bhagwat Section 5 Chapter 7 & 8). In contrast, the Gopis of Vraj developed affection for Lord Shree Krishna due to their lust for him. Yet they were able to get rid of the Maya of the Lord and become free from the three attributes (*gunatit*). Consequently, they attained the *nirgun* Akshardham of God. The reason for this is that Lord Shree Krishna was the *sakshat* Purushottam *Gunatit* Divine *Murti*, and the Gopis intentionally or unintentionally, had affection for him; so they too became free from the three attributes. However, Bharatji had affection for the deer out of compassion, so he had to become a deer. Therefore, irrespective of how great a person may be, if he keeps evil association (*kusang*), he encounters detriment [2].

[2]

“Regardless of how sinful a person may be, he becomes completely pure and attains the state of fearlessness (*abhay-pad*) [eternal salvation], if he associates with the true form, who is God. If Lord Shree Krishna would not have been free from the three attributes, his disciples, the Gopis, could not have become free of them. However, because they did attain the *gunatit* state, Lord Shree Krishna is surely free from the three attributes, and he is the *Kaivalya* divine *Murti*. The Vedantis state that Brahm exists everywhere. However, all women love their husbands just as the Gopis loved Lord Shree Krishna; and all husbands love their wives. Still, they do not attain the same state as the Gopis achieved. Instead, they go to the most despicable hell. Therefore, the prescriptions and prohibitions are true and definitely not false. Those who consider them to be false, have to go to hell.” Having said this, Shreejimaharaj said, ‘Jay Sachidanand’, and returned to His quarters [3].

[3]

Gadhada First Section, Vachanamrut 42 {42}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there is one merciful statement in which Shreej Maharaj has said that those who proclaim Jeev, Maya and Ishwar etc., to be illusions and consider the prescriptions and prohibitions to be false, without having attained the state of *nirvikalp* within the form of Brahm [God], are mean and atheistic [1]. An association with evil company leads to detriment [2]. Just as the Gopis attained the state of fearlessness by associating with Shree Krishna, those who associate with Shreej Maharaj also attain this state; and atheists encounter hell [3]. These are the three topics.

Q1 What is meant by 'the form of Brahm'? What are the characteristics of someone who has attained a *nirvikalp* state?

Ans In this context, the form of Brahm should be understood to mean Shreej Maharaj. Those who see nothing except for the *Murti* of Shreej Maharaj should be regarded as having attained a *nirvikalp* state.

Q2 In T.2, it is stated that the Gopis attained Akshardham because of their association with Shree Krishna. Who should be recognised as this Shree Krishna? What should be known as Akshardham? Shree Krishna is said to be free from the three attributes (*gunatit*). How should this be understood?

Ans In this context, Mul-purush has been called Shree Krishna, and his abode Golok has been called Akshardham. He is above the attributes (*gun*) of Maya. Therefore, he is said to be free from the three attributes.

Q3 However great a person may be, if he associates with evil company, he encounters detriment. Who is the great person? What is this evil company?

Ans A great person who endeavours to reach the accomplished state (i.e. in *sadhan-dasha*), but has not attained the *Ekantik* state and is a superlative salvation seeker (*mumukshu*), could become affected by evil company. Such a person may become infatuated by objects such as women and wealth, and become attached to them. However, an *Ekantik* disciple does not become tempted by woman, wealth, etc., as he considers them to be insignificant. Those who consider the prescriptions stipulated in the scriptures to be false and digress from Shreej Maharaj's command, are regarded as being the evil company. Association with such individuals should also be considered to be evil company.

Q4 In T.3, Shreej Maharaj has stated that a sinner that associates with Him, becomes pure and attains the state of fearlessness. What should be understood by this association?

Ans The association refers to appreciating Shreej Maharaj as being omniscient and resorting to Him. Having entered the *Satsang*, if one does not even slightly digress from the Lord's commands, all the sins that have previously been committed are burnt away, and he attains the state of fearlessness, i.e. Akshardham. However, if the Lord's commands are disobeyed after having entered *Satsang*, salvation is not achieved.

Rahasyarth Pradeepika Tika 42

Gadhada First Section, Vachanamrut 43

In Samvat 1876, Maha Sud 7 (Friday 21 January 1820), during the evening, Shreejimaraj was presiding on a dais in the vestibule of the east-facing room, at the court of Dada Khachar in Gadhada. A white turban (*pagh*) was adorned on His head and a white blanket (*chadar*) was draped around Him. He was wearing a white scarf (*khes*) and tassels of yellow flowers were hanging from His turban. He was adorned with garlands of yellow flowers around His neck and posies of yellow flowers were placed over both ears. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj gazed compassionately at all His disciples and said, “All listen. I shall ask you all a question. (1) In the Shreemad-Bhagwat Puran, it is stated that a disciple of God does not wish for any of the four types of salvation. Other great disciples of God have also stated that a disciple of God never wishes for any of the four kinds of salvation. So, what are these four kinds of salvation? The first type is to reside in the abode of God. The second is to remain in the vicinity of God. The third type is to acquire a similar appearance and prowess to that of God. The fourth is to become merged within the *Murti* of God. A disciple of God must never aspire for any of these four types of salvation. In that case, what should he wish for? That is My question. Answer this question in any way that you know how.” All the *paramhansas* tried to answer the question, but were unable to do so. Shreejimaraj said, “I shall answer the question Myself. Someone who becomes a disciple of God and has aspirations for any of these four types of salvation, is called a desirous (*sakaam*) disciple. A disciple who does not desire any of these four types of salvation, but instead, only wishes to serve God, is called a disciple free from desires (*nishkaam*). It is stated in the Shreemad-Bhagwat:

सालोक्य-सार्ष्टि-सामीप्य-सारूप्यैकत्वमप्युत । दीयमानं न गृह्णन्ति विना मत्सेवनं जनाः ॥

Shreemad-Bhagwat Third Section Chapter 29 Verse 13

मत्सेवया प्रतीतं च सालोक्यादिचतुष्टयम् । नेच्छन्ति सेवया पूर्णाः कुतोऽन्यत् कालविप्लुतम्॥

Shreemad-Bhagwat Ninth Section Chapter 4 Verse 67

“The meaning of this verse is that a disciple of God who is free from desires, never aspires for any of the four types of salvation if it is not related to the service of God. He aspires only to serve God. God keeps such a disciple, who is not desirous, in His personal attendance; and although that disciple has no wish for it, God forcedly grants him His own prowess and bliss. The God Kapildev has said:



A devout disciple of God obediently offers his loving service to Shreej Maharaj. He has no desires for attaining material wealth or opulence. He wishes for nothing, other than serving Shreej Maharaj; he does not even aspire for his own salvation

अथो विभूतिं मम मायाविनस्तामैश्वर्यमष्टाङ्गमनुप्रवृत्तम् ।
श्रियं भागवतीं चाऽस्पृहयन्ति भद्रां परस्य मे तेऽश्नुवते तु लोके ॥

Although they [my nishkaam disciples] do not aspire for the material opulence of Brahma; or for the eight yogic powers; or for the riches of the Gods, they still attain all these in my supreme abode.

Shreemad-Bhagwat Third Section Chapter 25 Verse 37

“Moreover, in the Gita, God has called such a disciple a knowledgeable (*gnani*) person, whereas a desirous (*sakaam*) disciple is described as materialistic (*arth-aarth*). Therefore, a disciple of God should have no desires, except to serve God. If he does harbour desires, it constitutes immaturity in him. If any immaturity does exist, it should be removed by becoming associated with an *Ekantik* disciple of God, who is free from desires [1].”

[1]

Gadhada First Section, Vachanamrut 43 {43}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there is one question in which Shreej Maharaj has said that someone who has aspirations of any of the four types of salvation is a desirous and materialistic disciple. Someone who has no such aspirations, but wishes only to serve the Lord, is a disciple free from desires and is knowledgeable. Any such immaturity should be removed by associating with the Lord's *Ekantik* disciples [1]. This is the one topic.

- Q1** It is said that one should not have any desires for the salvation that results in becoming merged in the *Murti* of God. What type of merging must he desire, for it to be forbidden? In S.11 Q.1, it is said that a disciple with immense love becomes merged with the *Murti* of God. This is difficult to understand. Have mercy upon us and clarify the issue.
- Ans** The type of salvation that is forbidden is where a disciple wishes to merge just like water mixes into water, and fire combines with fire. A disciple who is free from desires, i.e. one who only wishes to serve God and retain his servant-hood towards the Lord, resides in the Lord's *Murti* like a fish lives in water in a *murtiman* form. He does not become one with the *Murti*. Shreej Maharaj keeps such a disciple, who is free from desires, in His *Murti* and bestows His bliss and prowess to him. This is the status of *Anadi-muktas*. *Param-ekantik-muktas*, who reside in the abode facing the Lord, are also devoted to serving the Lord. They too have attained similar qualities to those of Shreej Maharaj.
- Q2** It is stated that disciples who are free from desires are bestowed with prowess and bliss. What is meant by these terms?
- Ans** Freedom from Kaal, deeds (*karma*) and Maya; having the qualities of being unattached (*asangi*), invariable (*nirvikar*), unaffected (*nirlep*); having the ability to bestow salvation to innumerable souls, existing independently (*swatantra*) and being omniscient (*sarvagna*); and like Shreej Maharaj, possessing the ability to do exactly as one wishes, etc., should be regarded as the 'prowess'. The 'bliss' refers to the bliss that exists in the *Murti* of Shreej Maharaj.

Rahasyarth Pradeepika Tika 43

Gadhada First Section, Vachanamrut 44

In Samvat 1876, Maha Sud 8 (Saturday 22 January 1820), during the morning, Shreejimaraj was presiding facing West, on a dais placed at the centre of the raised platform under the neem tree, in front of the temple of Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was adorned with a white scarf (*khes*) and a white blanket (*chadar*) was draped around Him. A white turban (*feto*) was adorned on His head and one of the free ends was used as a chinstrap. A garland of white flowers had been placed over the turban. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Then, Shreejimaraj asked a question, (1) “What are the characteristics of one’s love with God?” Then, Brahmanand Swami tried to characterise this love, but his answer was not satisfactory. So, Shreejimaraj said, “You have not even found the direction of love. You describe love as being abstinent (*nihspruh*) from the body and the world. These are not the characteristics of love. This is the description of asceticism (*vairagya*). Love is having a constant remembrance of God’s *Murti*. No other thoughts arise in a disciple who has an intense love for God, except for thoughts relating to God. The amount of volition that arises within him, besides those about God, is proportional to the extent of the flaw that exists in his love for God. A disciple who has an intense love for God becomes distressed by any thoughts, except for the *Murti* of God, that knowingly or unknowingly enter his mind. This feeling of distress is as if, whilst he was eating a delicious meal, someone came and threw a handful of pebbles or dust into the food, or if someone impressed a red-hot iron bar onto his forehead. Someone who feels this way may be said to have affection for God. If everyone looks into their own hearts, they will be able to discover the affection of love that they have for God [1].” [1]
- (2) Then, Brahmanand Swami asked, (2) “What is the means by which such a firm affection for God can be attained?” Shreejimaraj replied, “Such a firm affection for God can only be developed by associating with a *Sat-purush* [2].” [2]
- (3) Then, Somla Khachar said, (3) “I do maintain such an association. Why does such a firm affection still not arise?” Shreejimaraj replied, “You do maintain an association. However, half of your associations are with Me, and the remaining half are with the world. As a result, such a firm affection with God does not occur [3].” [3]
- (4) Then, a Brahmin named Vala Dhru of the village Vaso asked, (4) “Oh Maharaj! How can the egotistical thoughts towards one’s body and affinity towards one’s relatives be removed?” Shreejimaraj replied, “Such a person has acquired an incorrect belief that he is not an independent entity, i.e. a soul, which is separate from the body. Instead, he regards himself to be the physical body. The manner in which the body is apparently united with the soul is illustrated by the following example. A man goes to the home of a tailor and asks him to make him a coat. He wears the coat and regards the tailor as being his father and the tailor’s wife as his mother. Someone who thinks in this manner should be considered a fool. In the same

way, the soul wears a coat in the form of the body, which is sometimes born from a Brahmin couple, sometimes from a couple of a lower caste, or from any one of the other 8.4 million species. Someone who believes himself to be the body, and the parents of that body to be his true parents, is a fool and should be considered to be like an animal. Furthermore, from the 8.4 million species, one's own mothers, sisters, daughters or wives, have not observed the vows of fidelity towards their husbands. Therefore, if one believes such relationships to be real, how can his egotistical thoughts towards his body and affinity towards his relatives be removed? Without such an understanding, it is very difficult to eliminate the attachment for one's birthplace. As long as one believes the body to be his own form, all his other understanding is futile. As long as one has pride about his particular class (*varna*) and stage of life (*ashram*), he does not acquire the qualities of a *sadhu*. Someone can only be called a *sadhu* if he renounces any egotistical thoughts towards his body and affinity towards his relatives; believes his soul to be *Brahm-roop*; has forsaken all worldly passions; and abides by his religious decree and worships God. There remains no distance between Lord Purushottam and someone who has attained these qualities of a *sadhu*. Anything else is possible, but attaining such qualities of a *sadhu* is extremely difficult. I am such a *sadhu* because I have no pride within Me with regard to My class and stage of life." Shreej Maharaj spoke in this manner, solely to teach His disciples. He is in fact the *sakshat* Purushottam-narayan [4]. [4]

Gadhada First Section, Vachanamrut 44 {44}

Rahasyarth Pradeepika Tika

There are four questions in this Vachanamrut. In the first, Shreej Maharaj has stated that the characteristic of love is having a constant remembrance of His *Murti* [1]. In the second question, He has stated that through one's associations with a *Sat-purush*, a firm love for God develops [2]. In the third, Shreej Maharaj has stated that if someone becomes associated with worldly issues, he is not able to have affection for the Lord [3]. In the fourth question, He has stated that in order to become a *sadhu*, one must eliminate any egotistical thoughts towards the body and affinity towards one's relatives; believe that the soul exists as the form of Shreej Maharaj's lustre, i.e. Akshar-brahm; must forsake all worldly passions; and must abide by his own religious decree and worship Shreej Maharaj [4]. These are the four topics.

Q1 In Q.1, Brahmanand Swami described the characteristics of love. He was an *Anadi-mukta*. So why would he have portrayed the characteristics of love to be those of asceticism?

Ans Brahmanand Swami wanted Shreej Maharaj to answer the question. However, Shreej Maharaj wanted the Swami to answer it, so He implored Swami to do so. In order to get the answer from Shreej Maharaj, Swami did not answer the question correctly. That is why Shreej Maharaj humoured him and said that he had not even found the correct direction. However, Brahmanand Swami, Gopalanand Swami, Muktanand Swami, Nityanand Swami, etc., were all

Anadi-muktas and all had attained similar attributes to those of Shreejimarharaj. Nothing was unknown to them. All the questions they have posed have been to provide understanding to other souls.

Q2 In Q.2, it is stated that a firm love for Shreeji can be developed by associating with a *Sat-purush*. How should one recognise such a *Sat-purush*?

Ans In this context, a *Siddh-mukta*, who is completely engrossed with the *Murti* of Shreeji has been called a *Sat-purush*.

Q3 In Q.3, worldly associations are mentioned. What is meant by the world?

Ans In this context, the body and its relatives have been called the world.

Q4 In Q.4, it is stated that one must abide by his own religious decree and worship Shreeji. What is this 'own religious decree'?

Ans One's religious decree with respect to the body and the soul is his own religious decree. The religious decree of the body consists of: adhering to sacred vows with the *sthool* body; and preventing disobedient thoughts from arising within the *sookshma* body. Maintaining a continual contemplation of Shreejimarharaj's *Murti* within the soul, is the religious decree of the soul.

Q5 Shreejimarharaj Himself is God. Why would He have said, 'I am such a *sadhu*'?

Ans Shreejimarharaj has said that the *sadhus* who are equal to Him are those who have given up the pride of their class, i.e. being a Brahmin, etc., and stage of life, i.e. observing celibacy (*brahmacharya*), etc.; have discarded the passions of worldly pleasures and prowess; have become the form of Brahm, i.e. Shreejimarharaj's lustre; and who continuously contemplate about Shreejimarharaj. Therefore, He has said, 'I am such a *sadhu*' to indicate that He and such a *sadhu* are similar.

MANINAGAR-AHMEDABAD-8

Rahasyarth Pradeepika Tika 44

Gadhada First Section, Vachanamrut 45

In Samvat 1876, Maha Sud 10 (Monday 24 January 1820), during the evening, Swami Shree Sahajanandji Maharaj was presiding facing South on a raised platform in front of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. A white blanket (*chadar*) was draped around Him and He was wearing a white scarf (*khes*). A white turban (*pagh*) was adorned on His head. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Then, Gopalanand Swami asked, (1) “Oh Maharaj! Some Vedantis say that God is *nirakar*, and they quote the Shruti [Vedas] to advocate this. In contrast, some disciples of God, such as Narad, Shuk and Sanak, advocate that God is *sakar*. Of these two, which is correct?” Shreejimaraj replied, “Lord Purushottam is always *sakar* and is an extremely lustrous *Murti*. The homogenously perfect Brahm, that is the embodiment of truth, consciousness and bliss (*sat-chit-anand*), is the lustre of the *murtiman* Lord Purushottam. It is also stated in the Shruti that God cast His gaze on Maya. If God can see, does it mean that He has only eyes? He has hands and legs as well. This advocates that a *sakar* form exists. For example, Varun, the soul and the deity of water, is *sakar* in his abode, yet water itself is *nirakar*. Similarly the flames of a fire are *nirakar*. However, the deity of fire, Agni, is *sakar* in his abode, Agni-lok. Also, sunshine is *nirakar*, yet the Sun-deity, is *sakar* in his orb (*mandal*). In the same manner, the Brahm that is embodiment of truth, consciousness and bliss, is *nirakar*, but Lord Purushottam is *sakar*. The Brahm that is the embodiment of truth, consciousness and bliss, and is perfectly homogenous, is the lustre of Lord Purushottam. Someone may quote the Shrutis and say that God does not have hands and feet, etc., and is homogenously perfect. Actually, the Shrutis reject the existence of material hands, feet, etc.; the *Murti* of God is divine and not material. If a mirror is held in the sunlight, the rays of the Sun may appear to be the Sun itself. In the same manner, Lord Purushottam is *murtiman*. To someone whose *antah-karans* are untainted like a mirror, the form of the rays of Brahm that the homogenously perfect and the embodiment of truth, consciousness and bliss, appear *sakar*, like Lord Purushottam. Therefore, Lord Purushottam is eternally *sakar*, but He is not *nirakar*. Those who claim that He is *nirakar*, simply do not understand [1].”

[1]

Gadhada First Section, Vachanamrut 45 {45}

Rahasyarth Pradeepika Tika

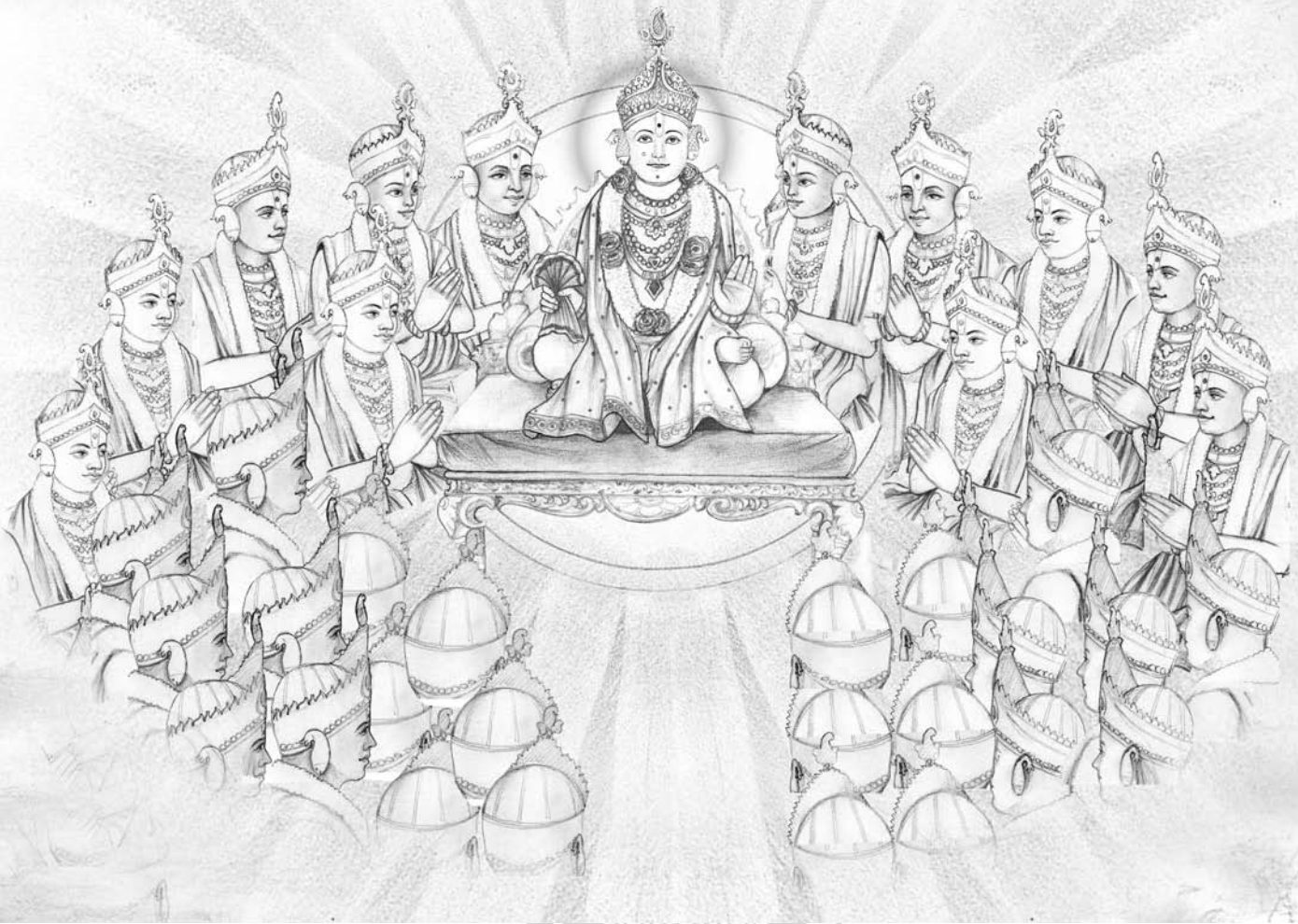
In this Vachanamrut, there is one question in which Shreejimaraj has stated that He is the extremely lustrous and eternally *sakar Murti*. The homogenously perfect and all-pervading Brahm that is the embodiment of truth, consciousness and bliss, is His lustre. Through this lustre, the Lord pervades everywhere. This lustre is actually *nirakar*, but to those who have an untainted *antah-karan*, it may appear to be *sakar* [1]. This is the one topic.

Q1 Here in this Vachanamrut, Gopalanand Swami has asked a question regarding the understanding of Vedantis. The Vedantis understand Brahm to be the lustre of Mul-purush. Therefore, the lustre that is the embodiment of truth, consciousness and bliss referred to here, seems to be that of Mul-purush. Furthermore, Purushottam seems to be Mul-purush. Therefore, have mercy and explain the actuality.

Ans The reason why Shree Gopalanand Swami asked the question is because disciples understand that God is *sakar*, and Vedantis claim that God is *nirakar*. He asked this with the sentiments, “You are Par-brahm Purushottam. How should we all understand You to be?” To this, Shreejimaraj answered by saying that He is eternally *sakar*, and that the Brahm that is the embodiment of truth, consciousness and bliss, is His lustre.

Q2 In L.18 T.2, Shreejimaraj is said to be the embodiment of truth, consciousness and bliss. Here in this Vachanamrut, as well as in Partharo T.2 and in K.7 Q.4, Shreejimaraj’s lustre is said to be embodiment of truth, consciousness and bliss. In GFS.7 T.1, *murtiman* Mul-akshar-brahm is referred to by the name Sat-chit-anand and in S.5 Q.2 T.3, the *vyatirek* form of Ishwar is referred to by the name Sat-chit-anand. How should this be understood?

Ans The word ‘*sat-chit-anand*’ may be used to denote Ishwar, i.e. Purush, Vasudev-brahm, Akshar and Shreejimaraj, as well as their respective lustre. The meaning of the term depends on the particular context. Just as differences exist between the stars, the Moon, and the Sun, in their respective lustre, halos and aptitude, significant differences exist in bliss, aptitude and lustre of Purush, Vasudev-brahm, Akshar and Purushottam. However, they are all real and divine (*chaitanya*). Therefore, they are called ‘*sat-chit-anand*’. The categories of Akshar, Vasudev-brahm, and Ishwar, i.e. Purush, are all divine forms, but there are no sentiments of them having bodies (*deh*) and souls (*dehi*). Therefore, they are all divine and *sakar*. The sense of body and soul exists in the categories of Maya and Jeev, and their bodies do cease. They are *nirakar*, but they may acquire divine bodies through *sakar upasana* and meditation. Shreejimaraj and His *Muktas* are eternally *sakar*. Shreejimaraj has stated in GFS.37 T.3, “At the end of the ultimate devastation (*aatyantik-pralay*), I and My *Muktas* remain eternally *sakar*.” In GFS.66 T.2, Shreejimaraj has said, “Beyond Mul-akshar is My lustrous Akshardham, in which I reside with My infinitely many *Muktas* in a *murtiman* form. Through My lustre, I am the *Aatma* of all.” In GFS.71 Q.5, “I am above *nirakar* Akshar-brahm, and eternally *sakar*.” In K.7 Q.4 T.5, Shreejimaraj has stated, “In the same way that I reside in an eternally divine form in My lustrous Akshardham, I am *pratyaksh* here [in this world].” In K.8 T.2, “This *pratyaksh* human form, in which I exist here, is My actual form.” In L.1 Q.8, “I am the master of abodes such as Golok and Brahm-pur, and of infinitely many *Muktas*. I have appeared before all for the salvation of souls.” In L.7 Q.3 T.8, “I am the eternally *sakar Murti*, beyond Prakruti-Purush and Akshar. I am the cause of, and sustain all.” In L.14 T.2, “Beyond all, and amidst a mass of My lustre, I preside forever as the divine *Murti* with infinitely many *Muktas*.” In L.18 T.2, “I am the embodiment of truth, consciousness and bliss and the lustrous *Murti*. I am the controller of all and I am omniscient.” In P.1 T.1 Shreejimaraj has said, “I reside in an eternally *sakar* form in



In the supreme, lustrous abode, Akshardham, Shreejimaraj presides upon a divine throne, Shree Swaminarayan Gadi, with infinitely many Muktas seated all around Him

Akshar-brahm, which is the lustre of My *Murti*.” In P.7 T.1, “I appear on the Earth as a human with the same radiance that exists in My lustrous abode.” In P.7 T.2, “I exist on the Earth in the same eternally *sakar* and divinely lustrous form that exists in Akshardham at the end of the ultimate devastation.” In GMS.3 T.2, “Brahm is the cause of all. It sustains all, and is pervasive through its omniscient power. I am the cause and sustenance of this Brahm.” In GMS.10 Q.1, “I am eternally *sakar* and *murtiman*. Through My power, i.e. Brahm, I pervade through all. I am *murtiman* and separate from them all and Brahm, i.e., My rays.” In GMS.13 T.3, “I eternally exist with a *murtiman* form in My lustrous Akshardham. I exist here [on the Earth] in the very same *pratyaksh* form.” In GMS.39 T.1, “I am eternally *sakar* in Akshardham.” In V.2 T.1, Shreejimaraj has said, “I am eternally *murtiman* and I am the creator of all. Someone who does not regard Me as the creator and regards Me to be *nirakar*, is a traitor.” In V.13 Q.2, “Although I am *murtiman*, I pervade through all.” In GLS.7 Q.1 T.2, “I am an eternally *sakar Murti* and reside with My *Muktas* in My lustrous abode, Brahm-pur, in the same form as this *pratyaksh* form.” In GLS.30, “I remain eternally *murtiman* in the midst of the divine mass of lustre.” In GLS.31, “I exist in this human *pratyaksh* form, which is the same form that exists in My lustrous, *Brahm-roop* abode.” In GLS.35 Q.5 T.6, “I am eternally *sakar* in My lustrous Akshardham. This is the very same *pratyaksh* form. I am the creator of all.” In GLS.37, “My eternally divine *Murti* is superior to all the creations that emerge from Prakruti.” In GLS.38 Q.1, “I eternally exist in a form like that

of human, with two arms, in My abode. I exist in an identical form on the Earth.” Therefore, Shreejimaraj and His *Muktas* are eternally *sakar*, divine and lustrous. They exist on the Earth as humans in this very form.

In the Hari-vakya-sudha-sindhu, Chapter 9, Shreejimaraj has stated:

गोलोकाधिपतिर्यो हि स एवाऽस्त्यत्र नेतरः । स्वतन्त्रः स्वेच्छयैवासौ नराकारेण दृश्यते ॥१०॥

The master of the abodes such as Golok, is the same Lord that independently, through His own will, appears in a pratyaksh manner here, in a human form (10).

वेषान्तरं धृतवतो नटस्येवास्य सर्वथा । स्वरूपभेदो नास्त्येव ज्ञेयमित्थं मनीषिभिः ॥११॥

An actor who plays another character is not different from his original form. In the same way, there is no difference between the Murti in the abode and this Murti (i.e. My pratyaksh form). Intelligent people should understand this (11).

अतः प्रत्यक्षमासाद्य कृष्णं तदितरत् क्वचित् । वाञ्छनीयं न वै वस्तु कार्या निष्ठा दृढाऽत्र च ॥१२॥

Therefore, having attained Krishna (i.e. Me), one should not yearn for anything else, other than Krishna (i.e. Me). One should have a firm conviction only in Me (12).

In Chapter 37, it is stated:

साक्षात् कृष्णस्य तत्सेवानिरता येऽत्र पूरुषाः । भवन्ति यादृशाः सर्वे लय आत्यन्तिकेऽपि ते ॥१६॥

तादृशा एव साकारा वर्तन्ते न त्वलिङ्गिनः । एवं यो वेद वै सम्यक् स भक्तो निर्भयः सदा ॥१७॥

Disciples who are fond of performing services to this pratyaksh Shree Krishna [Lord Swaminarayan], are sakar and murtiman; they retain their eternally divine sakar form in Akshardham, even after the ultimate devastation, but do not become nirakar. A disciple who completely understands this, remains eternally fearless, i.e., there remains no partialness in his salvation (16, 17).

In Chapter 45, it is stated:

तमुवाच हरिः साधो भगवान् साकृतिः सदा । भूरितेजो दिव्यमूर्तिरस्तीत्येव मतं हि सत् ॥६॥

Shreejimaraj tells Shree Gopalanand Swami that the philosophy of God being a divine Murti, who is lustrous and eternally sakar, is actually a true and firm philosophy (6).

सच्चिदानन्दरूपं यत् पूर्णं ब्रह्माऽस्ति सर्वतः । तेजस्तस्यैव तज्ज्ञेयं निराकारमनावृतम् ॥७॥

Brahm, which has the attributes of being true (sat), conscious (chit), blissful (anand), homogenously perfect, nirakar, and unhindered by obstacles, is the lustre of God (7).

यथा चाऽर्कोऽस्ति साकार आतपोऽस्ति निराकृतिः । तथा कृष्णोऽस्ति साकारस्तेजो ब्रह्म निराकृतिः ॥१७॥

The Sun is sakar and its light is nirakar. Similarly, Krishna is sakar and His lustre, i.e. Brahm, is nirakar (17).

In Chapter 63:

स कृष्णो महसा स्वेनाऽन्वितोऽस्ति पुरुषादिषु ॥५२॥

Who can describe the lustre of the Lord's Murti, when each one of His servants emanates the lustre of millions of suns from every pore (rom)? This Krishna [Lord Swaminarayan] resides in an anvy form through His lustre in Purush, Kaal, Brahm, Akshar, etc. (52).

In Chapter 66:

मूर्तः सूर्यः स्वतेजोभिर्जगद्व्याप्याऽस्ति तत्पृथक् । यथा तथा सोऽपि मूर्तिः कान्त्या व्याप्याऽस्ति तत्पृथक् ॥११॥

The murtiman Sun pervades throughout the world via its light. However, the murtiman Sun is separate from the light. In the same way, although the Lord resides in His own abode in a murtiman form, He pervades everywhere via His lustre, but is separate from His vyatirek form i.e. murtiman form. (This is how one should understand Him) (11).

निराधारं न तेजः स्यादिति सर्वत्र दृश्यते । तदङ्गकान्तिस्तेजोऽतो यद् ब्रह्मेत्युच्यतेऽक्षरम् ॥१२॥

The lustre cannot exist without a source and it is visible everywhere. For that reason, the radiation of the Lord's Murti, i.e. lustre, is called Akshar-brahm (12).

दिव्यविग्रह एवाऽस्ति हरिस्तत्सङ्गतस्ततः । दिव्यतां यान्ति बहवः प्राकृता अपि देहिनः ॥१७॥

By associating with the sants of God, many ordinary people are able to acquire divinity, through acquiring an understanding that Hari is a divine Murti. In other words, through their meditation on God, they attain a sakar, murtiman form (17).

अतो नराकृतिरपि कृष्णोऽस्त्येवाऽक्षरात् परः । अमायिकाऽकृतिर्दिव्यरूप इत्यस्ति सन्मतम् ॥२२॥

For the same reason, although He appears like a human being, Krishna (this pratyaksh God) is above Akshar. His form does not have any material constituents; He is divine and murtiman. That is the philosophy of a Sat-purush (22).

In Chapter 71:

साकारमेव कृष्णाख्यं ब्रह्माऽस्त्यभिमतं हि नः । नराकृतेस्तस्य लब्ध्या परं निःश्रेयसं भवेत् ॥१७॥

The Brahm whose name is Krishna, is indeed sakar; that is My philosophy. By recognising God in His human form, salvation is attained (17).

नृत्वदिव्यत्वयोर्भेदस्तेषां नास्त्येव सर्वथा । यत्तानेव समाधिस्था दिव्यरूपान् विचक्षते ॥३०॥

There is no difference, in any respects, between the human characteristics and divine characteristics of God and His Muktas, because disciples that have attained the trance (samadhi) state are able to visualise the divine forms of God and His Muktas that exist in human forms (30).

In Chapter 103:

आत्यन्तिको लयो यर्हि जायते तर्हि लीयते । सह स्वकार्यैः प्रकृतिः पुरुषे सोऽपि चाऽक्षरे ॥२८॥

At the time of the ultimate devastation of the universe, Prakruti, along with her creations, becomes merged with Purush. Purush is then merged within Akshar (28).

तदैकं सच्चिदानन्दरूपं तेजः प्रकाशते । ब्रह्माख्ये तत्र भगवान् राजते पुरुषोत्तमः ॥२९॥

At that time, Lord Purushottam resides in the Brahm that is the embodiment of truth, consciousness and bliss (29).

दिव्यमूर्तिः कृष्णसंज्ञो दिव्यवासो विभूषणः । सेव्यमानो महामुक्तैर्ब्रह्मभूतैः सहस्रशः ॥३०॥

He is served by infinitely many great Muktas who have attained a Brahm-roop status; and is adorned with divine garments and jewellery (30).

भूत्वा नराकृतिर्भूमौ चरत्यद्भुतचेष्टितः ॥३२॥

This divine murtiman Lord, assuming the form of human, resides upon this Earth out of His compassion, and performs wondrous episodes (32).

In Chapter 121:

तेजोविग्रहतासाम्याच्चन्द्रताराश्च यद्यपि । तुल्या इव समीक्ष्यन्ते तथाऽप्यस्त्येव तद्भिदा ॥२७॥

The stars and the Moon appear to be equivalent because of their similar luminosity. However, there is a great difference between them. In the same way, there is a great difference between Me and the Muktas (27).

In Chapter 122:

सदा मङ्गलरूपो हि श्रीकृष्णो भगवान् स्वयम् । अवताराऽवतारित्वभेदो नैवाऽत्र विद्यते ॥२४॥

दिव्यसिंहासनारूढोऽनन्तमुक्तगणैर्वृतः । अतितेजस्वी दिव्याङ्गो दिव्यवासो विभूषणः ॥२५॥

The pratyaksh Lord Shree Krishna (He) presides upon a divine sinhasan. He is a divine Murti and is adorned with extremely lustrous and divine garments and jewellery. He is encircled by infinitely many Muktas, and is the eternally auspicious Murti. The difference of being the incarnation (avtar) and the incarnator (avtari), does not exist between them (24, 25).

In Chapter 126:

सच्चिदानन्दरूपोऽतिलावण्यो दिव्यविग्रहः । अप्राकृतेन्द्रियो दिव्यवासोऽलङ्कारमण्डितः ॥२३॥

In Akshardham, Lord Shree Krishna exists in the form of truth (sat), consciousness (chit) and bliss (anand). He has an extremely beautiful and divine Murti. He has divine indriyas, i.e. is a divine sakar Murti and is adorned with divine garments and jewellery (23).

सोऽसौ कृष्णः सदैवास्ते द्विभुजोऽतिमनोहरः ॥२८॥

This very same enchanting (manohar) pratyaksh Krishna, who has two arms, eternally resides here [in this world] (28).

In Chapter 127:

सच्चिदानन्दरूपं यद् ब्रह्म निर्गुणमक्षरम् । अङ्गप्रकाश तत्त्वस्य धाम चेत्युक्तमस्ति हि ॥११॥

Akshar-brahm, who exists in a Sat-chit-anand form and is beyond the attributes of Maya (nirgun), is the lustre of this pratyaksh Lord Swaminarayan's Murti. It has been also called the abode (11).

In Chapter 133:

तथैवात्राकृतिरपि दिव्यमूर्ति स्वयं प्रभुः । अस्तीति तत्त्वतो ज्ञेयः प्रत्यक्षः पुरुषोत्तमः ॥११॥

In the same way as He is divinely murtiman in Akshardham, the pratyaksh Lord Purushottam, who has assumed a human form, is also divinely murtiman. He should be definitively understood in this way (11).

अतः साक्षाद्भरेः रूपं रूपं यच्चाक्षरस्थितम् । तयोरे न विदुर्भेदं ज्ञानिभक्तास्त उत्तमाः ॥४७॥

For that reason, those who do not consider any difference between this, My pratyaksh Murti, i.e. Hari, and the Murti in Akshardham, are knowledgeable (gnani) and elite disciples (47).

In Chapter 146:

यस्मिंस्तेजसि तद्रूपं भवत्येकरसे सिते । आत्मब्रह्माक्षराद्याभिस्तदाख्याभिः प्रकीर्त्यते ॥३०॥

The Lord's Murti resides amongst His homogenously (ek-ras) bright lustre. This lustre is known as Aatma, Brahm and Akshar (30).

यस्तत्र भगवान् साक्षात् स परब्रह्मसंज्ञकः । आत्मतत्त्वाभिधश्चासौ पुरुषोत्तम उच्यते ॥३१॥

Amongst this lustre resides the sakshat Par-brahm Lord Purushottam. He is also known as Aatma-tattva, Par-brahm and Purushottam (31).

In Chapter 183:

तादात्म्यं तेन संप्राप्य निषेवे कृष्णमेव हि । तेजोमयेक्षरे तस्मिन् धाम्नि दिव्यतनुप्रभुम् ॥५॥

Shreejimaraj has exemplified that He serves the divinely murtiman Lord, i.e. Shree Krishna, residing in the lustrous Akshardham by identifying Himself with Brahm, in order to teach His disciples the method of meditation (5).

In Chapter 197:

ब्रह्मधाम्नि हरिः साक्षात् महाराजाधिराजवत् । वर्तते पूज्यमानाङ्घ्रिर्नैकब्रह्माण्डनायकैः ॥१४॥

The sakshat Shree Hari, whose lotus feet are worshipped by the lords of innumerable cosmoses, presides in Brahm-dham as the sovereign King (Maharaja-dhiraj) (14).

तत्रस्थ एव व्याप्नोति ब्रह्माण्डानि स्वशक्तिभिः । गगनस्थो यथा भास्वान् देशान् सर्वान् मरीचिभिः ॥१६॥
Just as the Sun resides in the sky and pervades throughout the regions by virtue of its rays, this supreme Lord resides in Akshardham, and by virtue of His power, He pervades throughout all the universes (16).

In Chapter 213:

ब्रह्म तत् कृष्ण एवोक्तएकदेशगतोऽपि सः । सर्वत्र व्यापकोऽस्त्येव स्वशक्त्या तेजसाऽर्कवत् ॥१९॥
Brahm is this pratyaksh Krishna [Lord Swaminarayan]. Although He resides in one place, He pervades everywhere through His power, i.e. lustre, in the same way that the Sun pervades everywhere by its power, i.e. its rays (19).

In Chapter 241:

यो ब्रह्मधाम्नि भगवान् सदाऽऽस्ते दिव्यविग्रहः । स एव साक्षात् कृष्णोऽस्ति नराकारो धरातले ॥९॥
Within Brahm-dham, i.e. His lustrous Akshardham, the Lord who is eternally divine and murtiman, is the very same sakshat Krishna (Shreejimaraj) who is present on the Earth (9).

In Chapter 266:

सदा कृष्णोऽस्ति साकारो बृहद्धाम्यतितेजसि । योऽन्तर्यामी च सर्वेषां सर्वकारणकारणम् ॥१४॥
The eternally sakar Lord Shree Krishna [Lord Swaminarayan] resides in the extremely lustrous Brahm-dham, i.e. in His own lustre. That Shree Krishna is the cause of Akshar, who is the cause of all. He is omniscient (14).

अनेककोटिब्रह्माण्डमहाराजश्च निर्गुणः । दिव्यानन्दमयाऽऽकारः प्रत्यक्षोऽस्ति स वै हरिः ॥१५॥
The sovereign of infinitely many cosmoses and is nirgun, i.e. He has no attributes of Maya within Him. His Murti is entirely divinely blissful. This very same Lord is the pratyaksh Lord Swaminarayan. This must be firmly understood by you (15).

In Chapter 269:

विराजतेऽक्षरे धाम्नि स हि राजाधिराजवत् । स एव च नराकारो भुवि साक्षात् समीक्ष्यते ॥४८॥
He who presides as the sovereign King in Akshardham, is visualised in a human form as the pratyaksh Shree Swaminarayan (48).

In Chapter 271:

तेजःपुञ्जेऽक्षरे धाम्नि नित्यं कृष्णो विराजते । तद्भक्ताश्च तदाकाराः सेवन्ते स्वामिनं हि तम् ॥१२॥
Lord Swaminarayan resides in His lustrous Akshardham together with His disciples who resemble the Lord and remain in His service (12).

In Chapter 272:

दिव्यदेहस्य संप्राप्तिस्तस्य कृष्णेच्छया ततः । जायते तेन स हरिं सेवतेऽक्षरधामनि ॥७॥

A disciple who has the upasana of the pratyaksh Lord acquires a divine form through His will. Through that divine form, he serves Hari (i.e. Lord Swaminarayan, who eliminates all his miseries), in Akshardham (7).

आकारस्तत्र कृष्णस्य मनुष्यस्येव वर्तते । चिदानन्दमयो गोपवेषो दिव्योऽतिभासुरः ॥८॥

In that abode, the Murti of God (His Murti) is like that of a human. He is conscious, blissful, divine and immensely lustrous (8).

In this manner, Shreejimaraj eternally exists as a divine *sakar Murti*. He resides in His lustrous Akshardham together with His innumerable divinely *murtiman Muktas* and bestows them with His ecstasy. In such a divine form, this very same Lord, together with these same *Muktas*, appear like humans on this Earth for the salvation of souls. Through His lustre, He is the sustenance of all, and provides everyone with the fruits of their deeds, and is omniscient.

The manner of how He is *murtiman*, yet pervades everywhere is now narrated. In the Hari-vakya-sudha-sindhu, chapter 197, Shreejimaraj has stated:

एकोऽप्यनेकरूपेण प्रयोजनवशाच्च सः । जायतेऽण्डेष्विच्छयैव स्वतन्त्रः सिद्धयोगिवत् ॥१७॥

Although the Lord is one, He manifests throughout the cosmoses, of His own will, independently and in many forms, to fulfil His aim of establishing the religious decree. This is just like a Siddh-yogi, who is capable of existing in many forms (17).

In Chapter 213:

यदा यदा यत्र यत्र दातुमिच्छेत् स्वदर्शनम् । तदा तदा तत्र तत्र स्वेच्छयाऽविर्भवत्यसौ ॥२२॥

The Lord manifests whenever and wherever He wishes to bestow darshan (22).

एकोऽप्यनेकरूपोऽसौ स्वसामर्थ्येन जायते । एवं व्यापकता तस्य ज्ञातव्या न त्वरूपतः ॥२३॥

Although He is one, the Lord manifests in many forms through His own power. His pervasiveness should be understood in this manner. However, it should not be misunderstood that His pervasiveness is due to a lack of a form (23).

In Chapter 100:

शुद्धदर्पणवत् तस्मिन् सकलाकृतयोऽमले । व्याप्य स्थिता यथा तद्वत् सोऽपि जीवेऽतिनिर्मले ॥२२॥

Just as images can be seen in a clean mirror, images are able to pervade in a pure chitt. Similarly, the Lord (Shree Swaminarayan) resides in a murtiman form within souls that are extremely clean and pure, i.e. those that are beyond the attributes [of Maya] (22).

In Chapter 112:

एकोऽप्यनेकरूपोऽस्ति कृष्ण एवं निजेच्छया । नराकृति परंब्रह्म तत् सदैवाऽक्षरे स्थिरम् ॥८॥

Just as the Sun can be seen throughout the cosmos, and a man standing at the centre of a mirrored room is visible in all directions, the one human form of Par-brahm Krishna (He who is perceived as being like a human, but is actually the cause of Akshar-brahm, and who attracts disciples to His own Murti, i.e. Lord Swaminarayan), even though He resides eternally in one place, i.e. Akshardham, due to His own will, assumes many forms (8).

In this way, although He resides in Akshardham, He, despite being *murtiman*, pervades everywhere in innumerable forms for the salvation of souls. This is said in GMS.64 Q.2, where Shreejimaraj has stated, “Despite residing in the abode, I bestow *darshan* throughout innumerable cosmoses, to My disciples in accordance with their needs.” In V.13 Q.2, “Whilst presiding in Akshardham, I bestow *darshan* throughout innumerable cosmoses, in innumerable forms. However, I do not pervade everywhere without a form.” Therefore, Shreejimaraj exists everywhere in a *murtiman* form for the salvation of souls. He also exists, in a *sakshat* and *murtiman* form, within His *Ekantik* disciples. In GFS.27 T.1, “I reside in the heart of a disciple who is bestowed with many good virtues such as spiritual knowledge (*gnan*), devotion (*bhakti*) and asceticism (*vairagya*).” In GLS.27 Q.4, “I have a *sakshat* relationship with a *sant* who possesses the *sant*-like characteristics, such as being free from lust (*nishkaam*), being devoid of greed (*nirlobh*), being bereft of pride (*nirmaan*), having an indifference to taste (*nihswad*), and who avoids affinity (*nihsneh*).” In L.15 Q.4, Shreejimaraj has stated, “In order that the inclination (*vrutti*) of your *chitt* remains concentrated on Me, I remain unseen. However, I do exist in a *murtiman* form.” In V.4 Q.2, “An *Ekantik* disciple considers the *Murti* that resides within his heart as a witness, and the external *Murti*, to be exactly the same.” In GLS.4 Q.2, it is said that God resides within the soul as its witness. Therefore, Shreejimaraj exists in a *murtiman* form within His *Ekantik* disciples. In GFS.78 Q.16, it is stated that an *Ekantik* disciple would understand, ‘In the same manner that the Lord is *pratyaksh*, He is omnisciently present in each and every atom. For the salvation of souls, He has assumed the guise of a human and gives *darshan* to me.’ Therefore, God exists within an *Ekantik* disciple in a *sakshat* and *murtiman* form. Those who have attained the accomplished state (*siddh-dasha*), visualise the *sakshat* God within each and every atom, wherever their sight falls. They do not visualise any other object except for the *Murti* of God. Therefore, for *Siddh-muktas*, God is *murtiman* everywhere in a *sakshat* form. For an *Ekantik* disciple, the *vyatirek Murti* exists within his soul. God also resides in an *anvay* form within all the incarnations such as Mul-akshar, through His power, i.e. through His lustre. This is the principle of Shreejimaraj.

Rahasyarth Pradeepika Tika 45

Gadhada First Section, Vachanamrut 46

In Samvat 1876, Maha Sud 11 (Tuesday 25 January 1820), during the evening, Shreejimaraj was presiding on the raised platform facing South, near the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was adorned with a white scarf (*khes*) and a white blanket (*chadar*) was draped around Him. A white turban (*pagh*) was adorned on His head. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) At that time, a Vedanti Brahmin, Bhatt Maheshwar, asked Shreejimaraj, (1) “During a trance (*samadhi*), everything becomes merged, but how does the space (*aakash*) become merged?” Shreejimaraj replied, “I will clearly describe the characteristics of space, so all listen attentively. Space refers to empty space (*avkash*). Every object exists within this empty space, and space pervades within every object. There is no object within which space does not exist. Space exists within every tiny particle of the Earth. If each of those particles were fragmented into millions and millions of pieces, there would still be space within each piece. If we look from the perspective of space, the other four basic elements such as earth, are not seen; only space is visible. That very space sustains all. The three types of body; *sthool*, *sookshma* and *karan*, exist within space. In fact, the whole universe exists within space. The causes of this universe, Prakruti and Purush, also exist within space. Such a space that exists within all, such as Prakruti-Purush and the creations born from them, i.e. the body and the universe, sustains them all, and exists outside of them as well. Such space does not become merged during the state of deep sleep (*sushupti*) or during a trance. Now, someone may question, ‘how can space be the support of Prakruti and Purush, when the five basic elements such as space, are produced from the *tamas* attribute? How can space be considered to pervade everywhere?’ The answer to such questions are that if space, i.e. empty space, does not exist within Prakruti, then, as fruits, flowers, etc., emerge from trees, and a calf comes out from the womb of a cow, how can Mahat-tattva emerge from Prakruti as it does? Therefore, space does exist within Prakruti. Ahankar emerges from Mahat-tattva and therefore, space exists in Mahat-tattva. The three attributes (*sattva*, *rajas* and *tamas*) emerge from Ahankar and therefore, space also exists within Ahankar. From the *tamas* attribute emerge the five basic elements such as space, and therefore, space exists within the *tamas* attribute. The space that emerges from the *tamas* attribute is the creation of the *tamas* attribute and is variable. However, the space that sustains all is invariable and eternal. This all-sustaining space is called Brahm and *Chidakash*. It is within this space that Purush and Prakruti undergo the stages of contraction and expansion. How does this happen? Purush glances at Prakruti. Then, in the same way that a man and woman produce progeny, out of Purush, i.e. the husband, and Prakruti, i.e. the wife, Mahat-tattva, etc., is born. In this manner, Prakruti assumes the forms of the twenty-four elements and the body and the universe. This is Prakruti’s stage of expansion. The stage of expansion for Purush is that he,

through his power, pervades through all that is produced from Prakruti. When all that was produced from Prakruti has been destroyed due to Kaal, Prakruti herself becomes merged into Purush. This is the contraction stage for Prakruti. When all that was produced from Prakruti is destroyed, only Purush remains. This is the contraction stage for Purush. This is similar to a tortoise whose limbs emerge out of its shell when it expands but when it contracts, all the limbs are retracted back into the shell, and the tortoise remains as if it is lifeless. These are the expansion and contraction stages of Purush and Prakruti. For Prakruti and all that is produced from her, the *vyatirek* and *anvay* forms are characteristics of Purush, but not of *Chidakash*, which sustains all. Since it sustains all, how can it be *vyatirek* from something it sustains? Because, it is always existent within all. This universe is completely surrounded by the Lokalok mountains that form a fortress around it. Beyond Lokalok exists the Alok. Beyond Alok, are the seven obstacles and beyond this, there is darkness. Beyond the darkness exists light; this light is called *Chidakash*. In the upward direction, the universe extends to Brahm-lok. Above this, there are seven obstacles. Beyond these there is darkness, beyond which there is light. This light is called *Chidakash*. Similarly, in the downward direction, the universe extends to the seven Patals. Below these, there are seven obstacles. Below these, there exists darkness, below which there is light. Again, this light is called *Chidakash*. Therefore, *Chidakash* exists in all four directions of the universe and also exists within it. Those who have acquired the vision to understand that space sustains all, are said to have acquired the Dahar-vidya. There are many Brahm-vidyas, such as Akshi-vidya. Dahar-vidya is one of these Brahm-vidyas. *Chidakash* is extremely lustrous, eternal and is never created or destroyed. When the creation and destruction of space is mentioned, it refers to the space that is produced from the *tamas* attributes. This space exists in the form of darkness and it does become merged. However, *Chidakash*, which sustains all, is not merged into anything. I have answered your question. If anyone has doubts about it, let him ask questions.” The Vedanti Brahmin and all the disciples said that there now remained no doubt whatsoever [1]. [1]

Gadhada First Section Vachanamrut 46 {46}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there is one question in which Shreej Maharaj has described His own lustre as *Chidakash*, which sustains all, is invariable and is never merged into anything [1]. This is the one topic.

Q1 The light of Mul-purush exists beyond the eight obstacles. Why has this been described as the lustre of Maharaj in the Rahasyarth?

Ans The stages of expansion and contraction for Purush have been described here. This includes the stages of expansion and contraction of his lustre. However, the expansion or contraction stage for *Chidakash* has not been stated anywhere. *Chidakash* is stated to be the sustenance

of all that is below Shreejimaraj. Therefore the sustenance of all is the lustre of Shreejimaraj. In this context, it has been called *Chidakash*. Mul-purush, Vasudev-brahm and Mul-akshar, are all sustained by *Chidakash*. The lustre of Mul-purush, etc., has been called *Chidakash* in *paroksh* scriptures.

Q2 It is stated that the universe is surrounded in all four directions by the Loklok mountains that form a fortress around it; beyond Loklok exists the Alok; beyond Alok, there are the seven obstacles and beyond these, there is darkness; beyond the darkness exists light, and that this light is called *Chidakash*. It is said that a similar pattern exists above and below. What does this mean?

Ans In the universe, there are fourteen Loks, starting from Patal, then Rasatal, Mahatal, Talatal, Satal, Vital, Atal, Bhoor, Bhoovar, Swarg, Mahar, Jan, Tapa and Satya. The Loklok mountains exist throughout all these fourteen abodes. Beyond these mountains are the Alok. The Universe consists of these fourteen Loks. From East to West, it is 2880 million miles wide. From North to South, it is also 2880 million miles wide. The 2880 million miles of space and the fourteen Loks that exist within it are surrounded by a shell of earth that is 600 million miles in thickness. Together with this shell, the earth has an expanse of 3 billion miles. Surrounding the earth in all directions and completely encircling it, is a covering of water that is 30 billion miles deep. In the same manner, shells of light, air, space, Ahankar and Mahat-tattva exist. Each of these is ten times greater than the preceding layer. The seventh shell, which is of Mahat-tattva, is 4000 billion kilometres wide. Beyond this, are the shells of innumerable Pradhan-Purushs, each are 400,000 billion kilometres wide. Beyond this exists the darkness of Mul-maya. Innumerable Pradhan-Purushs reside in this darkness. They are included with the darkness of Maya. Therefore only these eight shells are considered up to Mul-maya. There exists *Chidakash*, which is the lustre of Shreejimaraj's *Murti*, all around the darkness of Maya. In the same manner that the Sun, the Moon and the stars exist in the sky, Shreejimaraj, together with His *Muktas*, who are in place of the Sun in this example, reside in the centre of this *Chidakash*. In place of the Moon, reside the Mul-akshars together with their *Muktas*, and in the place of the stars, exists Vasudev-brahm with his *Muktas*. All of these are eternal.

Q3 What is meant by Dahar-vidya and Akshi-vidya?

Ans Dahar-vidya is where one contemplates on Shreejimaraj amongst lustre, within the heart. In Akshi-vidya, one eye concentrates on the *Murti* in the heart whilst the other eye, kept open and without blinking, concentrates on the external *Murti*. The functions of each eye are then alternated. Hence, the eye that was concentrating on the *Murti* within [the heart], is focused on the external *Murti*, and the eye which was kept open without blinking and was concentrated on the external *Murti*, now meditates on the *Murti* within. This is known as Akshi-vidya.

Rahasyarth Pradeepika Tika 46

Gadhada First Section, Vachanamrut 47

In Samvat 1876, Maha Sud 12 (Wednesday 26 January 1820), during the early morning, Swami Shree Sahajanandji Maharaj was presiding on a dais on a raised platform under the neem tree, in front of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was dressed entirely in white garments. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaharaj then snapped the fingers of His right hand and said, (1) “All of you, listen attentively! I shall deliver a discourse. Although it is a very obvious matter, you will only be able to understand it if you are fully attentive. Otherwise you will not be able to understand it.” All the disciples immediately responded by saying, “Oh Maharaj! Do explain.” Shreejimaharaj continued, “Amongst the disciples of God, some have a strong conviction towards devotion (*bhakti-nishtha*). Some have a particular conviction for God (*swaroop-nishtha*). Others have a stronger conviction about their souls (*aatma-nishtha*), and some have a particular conviction towards asceticism (*tyaag-nishtha*). To a certain degree, all these propensities exist in every disciple. Those who have a dominant conviction towards devotion cannot live without offering food to the Lord; applying purifying cow-dung in the temples; narrating and listening to the Lord’s episodes; singing and listening to devotional songs, and offering services to the *sants*. This is known as having a conviction towards devotion. Someone may narrate and listen to the Lord’s episodes and sing and listen to devotional songs about Him, and offer personal service to the extent that he is able to, whilst he has an inclination (*vrutti*) towards the *Murti* of God. However, he does not tolerate any hindrance that prevents him from keeping his inclination towards the Lord’s *Murti*. Someone who is of such a nature should be regarded as having a conviction for God. Someone who behaves as a soul [not as a physical body] and verbally advocates only the existence of the soul and has high regard for scriptures in which the soul has been advocated, is someone with conviction about the soul. Someone may remain as an ascetic and prefer renunciation. He speaks only of asceticism and reveres scriptures in which such asceticism is described. Such a disciple is said to have a conviction towards asceticism. Now, with this knowledge, speak about the propensity that is dominant within you. This matter is synonymous to a mirror, by which one’s own propensity is revealed. Disciples of God cannot be without such tendencies. However, since they have not recognised their own propensities, they cannot develop their firmness for them. Since they have no such firmness, they are likely to become adulterated by tendencies that they hear about. Therefore, each of you must think about this matter and strengthen your own propensities; and speak about the propensity that you possess.” All the disciples described their individual propensities, which existed within them. Then, Shreejimaharaj said, “Now, those who have the same propensities should stand up.” Those who had tendencies of the same category then stood up. Shreejimaharaj then asked them to sit down again [1].” [1]



Sants and disciples who have a dominant conviction towards devotion, offer food to God, perform even menial tasks in the temples, and sing devotional songs

- (2) Then, Nityanand Swami asked, (2) “Do those who have these four types of propensity, have any virtues and flaws in those propensities?” Shreej Maharaj replied, “I shall describe the virtues and flaws that exist, so listen. Someone with a particular conviction for devotion always behaves in accordance with the commands of God. Just as Lord Shree Krishna said to Arjun:

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।

Renounce all that you consider to be your religious duty, and resort only unto my patronage.....

Bhagwad-Gita Chapter 18 Verse 66

“To behave in this manner, is a virtue in someone with devotion. The flaw in such a person is his tendency to ratify everything by using the scriptures. For someone with a strong conviction for the God, an immovable faith exists within him about only the *Murti* of God that he has attained. This is the virtue in him. However, he may regard this *Murti* of God to be

sagun, and the *nirgun* form to be another separate *Murti*. This constitutes the flaw in him. For someone who has a conviction about the soul, to act in a manner that is separate from the body, *indriyas*, mind and *prans*; and narrate and listen to the discourses about God and sing and listen to devotional songs, etc.; and to do all these whilst behaving as a soul; and to remain unaffected by material issues such as his own body, is a virtue. However, if he does behave as if he is one with his body, it constitutes a flaw within him. For someone who has a conviction for asceticism, no affection whatsoever exists for anything except the *Murti* of God, whether it is of the body or the universe, the eight *siddhis*, nine *nidhis*, or even the God's abodes such as Vaikunth. This is the virtue in him. However, if a slight amount of affection remains for anything except for God, this constitutes a flaw in him. The benefits of possessing these four types of conviction, is that an intense love for God is developed; and apart from God, all worldly objects are realised as being insignificant. These are the benefits [2].” [2]

- (3) Then, Muktanand Swami asked, (3) “Do these four types of conviction have a hierarchy, or are they equal?” Shreejimaraj replied, “As far as the individual convictions are concerned, each is equivalent. However, it is far superior if all four exist within an individual. When all four convictions are present in a disciple, he is regarded as being an eminently religious (*param bhagwat*) disciple. Only such an individual is considered to be an *Ekantik* disciple [3].” [3]

Gadhada First Section Vachanamrut 47 {47}

Rahasyarth Pradeepika Tika

There are three questions in this Vachanamrut, the first of which is a merciful statement, in which, Shreejimaraj has described the four types of convictions, namely: towards devotion; for God; about the soul; and towards asceticism [1]. In the second question, Shreejimaraj has stated the virtues and flaws of those within whom these convictions exist [2]. In the third, He states that each of these four convictions is equal in merit. If all four propensities exist within a disciple, that individual is regarded as being an eminently religious *sant* [3]. These are the three topics.

Q1 What is meant by the ‘tendency of the same category’ as stated in Q.1?

Ans Out of the four propensities, the one which is predominant, and never changes under any circumstances, is described as the ‘tendency of the same category’.

Q2 In Q.2, it is stated that if a person with devotion looks towards the scriptures to gain affirmation, this constitutes a flaw. What type of flaw does this refer to?

Ans When Shreejimaraj is giving *darshan* in a *pratyaksh* human form, on a particular occasion, He may order someone to perform a task that appears to contravene the scriptures. Under those circumstances, if one tries to ratify this through the scriptures, then this constitutes a flaw. Such commands may be like telling someone to eat without bathing. However, it does not refer to commands that lead one to violate the five *vartmans*. In L.6 Q.18 T.21, Shreejimaraj has given

instructions that even if He Himself gives the command, it is still forbidden [for ascetics] to sit amongst a congregation where women may be seen with Him. Therefore, with the exception of orders that violate the five *vartmans*, if Shreejimaraj gives a command, one must never refer to scriptures to find affirmation. When Shreejimaraj is present in an idol (*pratima*) form, one must adhere only to the commands stated in Shreejimaraj's scriptures. If an instruction from a great *Mukta* contravenes the scriptures of Shreejimaraj, it should not be obeyed. *Muktas* ardently obey the commands of Shreejimaraj and ensure that their followers also abide by them. The commands of those who disregard the commands of Shreejimaraj and encourage others to disregard them, and profess themselves to be *Muktas*, must not be obeyed.

Q3 It is stated that the virtue of those who have a conviction about God, is the immovable faith for the *Murti* of God that they have attained. What is meant by the *Murti* that they have attained?

Ans Out of compassion and for the eternal salvation (*aatyantik moksh*) of innumerable souls, Shreejimaraj manifested in a human form at Chhapaiya, through Bhakti and Dharma. The followers of Shreejimaraj have attained this *Murti*. This is the *Murti* that has been referred to here.

Q4 When Shreejimaraj was bestowing *darshan* in His human form, it was possible to attain His *Murti*. However, how can that *Murti* be attained today?

Ans The *Murti* of God that was present as a human, gives *darshan* today in the form of His idols. Therefore, it should be understood that this *Murti* has been attained. The flaw of those who have a conviction for God, is that they do not believe the idols of Shreejimaraj to be divine, but regard them to be merely idols; they do not regard the human form of Shreejimaraj to be divine, but instead, think of Him to be *sagun*, i.e. like a human.

Q5 It is appropriate that no affection should be kept for the abodes such as Vaikunth. However, may a person have affection for Akshardham, where he is to reside forever, or not?

Ans In L.14 T.2, it is stated that one should be despondent if he is unable to visualise Shreejimaraj with His *Muktas*, but instead, only visualises the lustre; and therefore, one should not have any affection for the abode. In GMS. 50 T.1, it is stated that one should have affection only for Shreejimaraj and His *Muktas*. In GLS.16, it is stated that even one's affection for *Muktas* should not be as great as the affection for Shreejimaraj.

Rahasyarth Pradeepika Tika 47

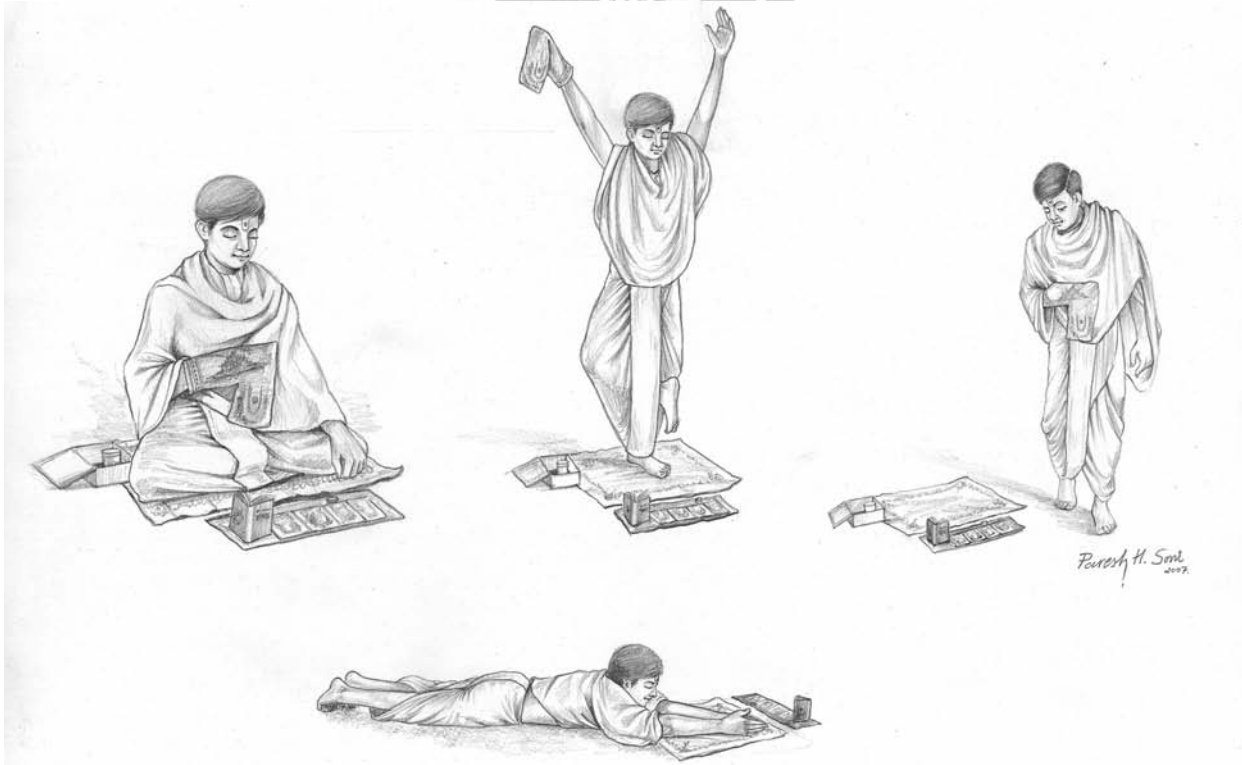
Gadhada First Section, Vachanamrut 48

In Samvat 1876, Maha Sud 13 (Friday 28 January 1820), at the time of dusk, Swami Shree Sahajanandji Maharaj was presiding facing West, on a dais placed on a raised platform under the neem tree, in front of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was adorned entirely in white garments. A congregation of *munis* and disciples from various regions had assembled before His lotus face. Two torches were burning in front of His lotus face. The *sandhya-aarti* ceremony to Shree Vasudev-narayan and the chanting of the Narayan name had just concluded.

Then, Shreejimaharaj said, “All listen attentively! I am about to deliver a discourse to you all.”

- (1) All the *munis* and disciples said, “Oh Maharaj! Do speak.” So, Shreejimaharaj continued, (1) “It is My command that each of My disciples should offer adoration (*pooja*) to the *Murti* of Shree Nar-Narayan that I will have depicted on paper. All the scriptures have approved worshipping God in this manner. The Shreemad-Bhagwat describes eight types of *Murtis*. Therefore, the *Murti* of God as a painting has been strongly validated, and it is also My command. Therefore each disciple should offer adoration to Shree Nar-Narayan, early each morning after bathing [1].

[1]



The manner of offering adoration each morning, after bathing is depicted: One should chant with a rosary, whilst remaining seated, standing on one leg, and then, whilst performing reverential circumambulations. The eight-fold prostrations should then be performed

“After offering this adoration, one should perform reverential circumambulation to the *Murti* (*parikrama*), and in the eight-fold manner, prostrate in reverence (*sashtang pranam*). One should then pray to the Lord, ‘Oh Maharaj! Protect me from immoral associations (*kusang*).’ There are four types of immoral associations: firstly Kunda-panthi, secondly Shakti-panthi, thirdly Vedanti, and fourthly atheist (*nastik*). These are the four types of immoral associations. Associating with a Kunda-panthi leads one to violate the *vartmans*. Associating with a Shakti-panthi pollutes an individual by leading him to drink wine and eat meat. Associating with a Vedanti leads one to become corrupt, in the form of believing that all of the creations [i.e. universe] are false, including the abodes and *Murtis* of God. Atheists advocate the significance of one’s actions (*karma*), and falsify the existence of God; thus leading a person to become impure. Therefore, one should pray to Nar-Narayan, to be released from such immoral associations, and from anger, greed, etc [2].

[2]

“All you disciples must never believe, ‘this is merely a drawing on a piece of paper, so how can it protect us from immoral associations?’ Such sentiments should never arise. I am a *Sat-purush*, and you will be performing worship to Nar-narayan by My command. I have a direct rapport with Nar-Narayan and so I will say to him, ‘Oh Maharaj! Always reside within your *Murti*, which I have given to those who strictly observe the five *vartmans*, for them to perform adoration.’ Through My love for Nar-Narayan, I have bound him; I will compel him to remain [in the *Murti*]. Therefore, you all must have determination that the *Murti*, is Shree Nar-Narayan himself. Having understood this, you must never allow the *Murti* to remain without being worshiped. You must first bathe and then offer adoration to God early each morning, and only then conduct all other affairs. Whilst you adhere to the five *vartmans* and offer worship to Nar-Narayan, he will reside within that *Murti*. You must vehemently obey this; it is My command.” Shreeji[maharaj] said this, and everyone wholeheartedly accepted His commands [3].

[3]

Gadhada First Section Vachanamrut 48 {48}

Rahasyarth Pradeepika Tika

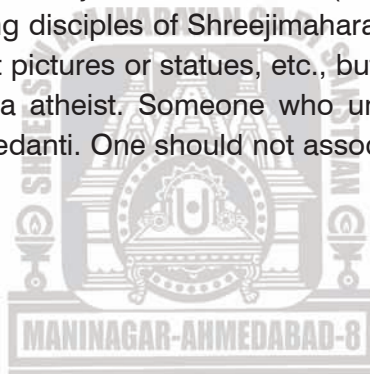
In this Vachanamrut, there is one merciful statement in which Shreejimaharaj has validated His own painted *Murti*. He has commanded all to offer adoration to these *Murtis*, early each morning [1]. He has directed the disciples to pray to these painted *Murtis* for protection from the four types of immoral associations, and from enemies such as lust [2]. He has stated that the painted *Murtis* are in fact Shreejimaharaj Himself, and therefore they must never be allowed to remain without being worshiped. Shreejimaharaj has also said that whilst one remains adherent to the five *vartmans* and offers adoration to this *Murti*, He resides within that *Murti* [3]. These are the three topics.

Q1 In this Vachanamrut, it is said that one should worship the *Murti* of Nar-Narayan. So why in the Rahasyarth has it been stated that the *Murti* of Shreeji should be worshipped?

Ans This is because Maharaj has spoken from the perspective of a *Mukta*, as explained in GFS.8 Q&A.1.

Q2 It is stated that one should ask for protection from immoral associations. It is possible to recognise such external immoral associations, but how can one recognise those that exist within the *Satsang*?

Ans If someone is an ascetic, but he keeps affiliations with women or wealth, or if thoughts about women arise within his mind, but he does not perform penance by observing a fast; or if someone is a *gruhasth* but associates with other women, or if he aspires for someone else's wealth, he should be known as a Kunda-panthi. Whether someone is an ascetic or a *gruhasth*, if he takes medicines containing alcohol or meat; or uses imported bottled medicines that are alcoholic; or if he consumes garlic, onions, tobacco, hemp, asafoetida, opium etc., or any other prohibited food, then, he should be recognised as being the same as a Shakti-panthi. Anyone who do not understand Shreejimaraj to be omniscient (*antaryami*); has no respect for Him; considers the five-*vartman*-abiding disciples of Shreejimaraj as mere humans; perceives the idols of Shreejimaraj to be just pictures or statues, etc., but has no understanding of divinity in Them, should be likened to a atheist. Someone who understands Shreejimaraj to be *nirakar*, should be likened to a Vedanti. One should not associate with these kinds of people.



Rahasyarth Pradeepika Tika 48

Gadhada First Section, Vachanamrut 49

In Samvat 1876, Maha Sud 14 (Saturday 29 January 1820), at the time of dusk, Swami Shree Sahajanandji Maharaj was presiding on a dais placed on a raised platform under the neem tree, in front of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. Two small lamps were alight in front of His lotus face. He was adorned with a garland of yellow flowers around His neck and bracelets of yellow flowers around both wrists. He was dressed entirely in white clothing. A congregation of *munis* and disciples from various regions had assembled before His lotus face.

Shreejimaraj then said, “Let there be questions and answers.” Brahmanand Swami asked,

- (1) (1) “When maintaining one’s inclination (*vrutti*) towards God, why is it that it only remains there whilst a strong effort is made to keep it there. Yet an inclination towards worldly objects persists effortlessly?” Then, Shreejimaraj said, “The inclination of a disciple of God does not remain anywhere other than with God. He is worried that he will find it difficult to keep his inclination attached to worldly objects. Therefore, for a disciple of God, it is very difficult to keep his inclination attached to worldly objects, whilst a worldly person finds it very difficult to keep his inclination towards God. Therefore, if a person cannot focus his inclination towards God, he is not a disciple of God. However, if he associates with the *Satsang*, through listening to the discourses of the *sants*, he will gradually become a disciple of God [1].” [1]
- (2) Then, Brahmanand Swami again asked, (2) “By what means can such an inclination towards God be attained?” Shreejimaraj replied, “The means by which this can be attained, is to have *antar-drashti*. What is meant by *antar-drashti*? *Antar-drashti* refers to concentrating on the *Murti* of the *pratyaksh* Lord that one has attained. If instead of the *Murti*, the *shat-chakra*, or the abodes of God such as Golok and Vaikunth, are visualised, it does not constitute *antar-drashti*. *Antar-drashti* comprises of contemplating on the *Murti* of God within oneself and fixating on it; or focussing on an external *Murti* of God. If one’s inclination remains anywhere apart from the *Murti* of God, it is referred to as *bahya-drashti*.” Then, Shreejimaraj addressed the *paramhansas* and said, “Pair yourselves up and pose and answer questions to one another.” Then for a long time, the *paramhansas* asked and answered each other’s questions, whilst Shreejimaraj listened and tested their intellect [2]. [2]

Gadhada First Section Vachanamrut 49 {49}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there are two questions. In the first, Shreejimaraj says that if someone’s inclination does not remain focussed on the Lord’s *Murti*, he is not a disciple of the Lord [1]. In the second, He states that the definition of *antar-drashti* is to focus on His *Murti*. If someone’s inclination remains somewhere other than His *Murti*, it is defined as *bahya-drashti* [2]. These are the two topics.

- Q1** In Q.1, Brahmanand Swami says that one's inclination remains focussed on God only when he makes an effort to do so. Brahmanand Swami was an *Anadi-mukta*. Why would he have said this?
- Ans** This question had been posed for the benefit of those who have not yet attained the state of accomplishment (i.e. for *sadhanik* individuals), and had been asked from their perspective. However, it was not asked for himself. He was an *Anadi-mukta* and had accompanied Shreej Maharaj for the salvation of other souls; there was nothing that he did not know.
- Q2** If a person cannot keep his inclination focussed on the Lord's *Murti*, yet he ardently abides by Shreej Maharaj's commands, can he be regarded as a disciple or not?
- Ans** He cannot be called an *Ekantik* disciple, but he is called ordinary. Someone who does not obey the commands is called an immoral person (*kusangi*).

Rahasyarth Pradeepika Tika 49



Gadhada First Section, Vachanamrut 50

In Samvat 1876, Maha Vad 1 (Monday 31 January 1820), during the early morning, Shreejimaraj was presiding in the front part of the vestibule on the first floor of Dada Khachar's residence, in Gadhada. He was adorned entirely in white garments. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Addressing the *munis*, Shreejimaraj asked, (1) “A person with extreme intelligence (*kushagra-buddhi*) is able to attain Brahm [God]. Does this intelligence refer to proficiency in dealing with worldly issues, or not? Or does it refer to a deep understanding of the Shastras and the Purans, or not?” The *munis* attempted to answer the question but were unable to do so. At which point, Shreejimaraj said, “Many people are extremely wise in dealing with worldly affairs, yet they do not make any effort for their own salvation. Other people are apt in interpreting the Shastras, Purans and the Itihas (Mahabharat). Yet, they too make no efforts towards their own salvation. Therefore, these people should not be thought of as being extremely intelligent. In fact, they should be thought of as being dense. Those who make efforts for their own salvation may have a limited intelligence, but are in fact extremely intelligent. Someone who is attentive in worldly affairs, and has an astute intelligence, is in fact a dense person. A verse in the Bhagwad-Gita refers to this:

या निशा सर्वभूतानां तस्यां जागर्ति संयमी । यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥

Bhagwad-Gita Chapter 2 Verse 69

The meaning of this verse is that in the context of worshipping God, the intellect of all worldly people is shrouded in darkness, like the night; i.e. they do not worship God. Disciples of God are awake to the worship of God, i.e. they remain constantly engrossed in the worship of God. The intellects of all other living beings remain active towards enjoying the pleasures of the five senses, i.e. sound, touch, sight, taste and smell, i.e. they remain engrossed in enjoying these sensual pleasures. The intellects of God's disciples are obscured in darkness from the pleasures of these senses, i.e. they do not indulge in such sensations. Therefore, only those who remain attentive towards the attainment of salvation are extremely intelligent. All others are fools [1].”

[1]

Gadhada First Section Vachanamrut 50 {50}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there is one question in which Shreejimaraj has said that a person, who is attentive towards attaining salvation, is of an astute intelligence. Only such a person can

attain Brahm, i.e. attain the Lord [1]. This is the one topic. (The definition of this Brahm is given in GFS.39 Rahasyarth Q&A.2.)

Q1 It is stated that one's intelligence is shrouded in darkness. What is meant by being shrouded in darkness?

Ans A disciple who has affection for Shreejimaraj remains dispassionate about worldly matters. However, if he has to remain as a *gruhasth* due to his destiny, he must conduct his life in accordance with the behaviour of a *gruhasth*. Such a person experiences his senses with total dispassion. This is referred to as behaving as if he is shrouded in darkness. A person may be an ascetic who does not accept fine articles such as comfortable bedding, fine food, or elaborate utensils; instead, he sustains himself by using ordinary articles. He has a remembrance of Shreejimaraj, whilst carrying out all activities, but does not keep a recollection of these activities. This is referred to as behaving as though shrouded by the darkness, with respect to experiencing the senses.

Rahasyarth Pradeepika Tika 50



Gadhada First Section, Vachanamrut 51

In Samvat 1876, Maha Vad 2 (Tuesday 1 February 1820), during the night, Swami Shree Sahajanandji Maharaj was presiding on a dais, in the vestibule of the west-facing rooms, in front of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was adorned in white trousers (*surval*) and a white tunic (*angarkhu*). A white turban (*pagh*) was adorned on His head. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Then, Shreejimaraj said, “Let someone ask a question.” So, Poornanand Swami asked, (1) “The ten *indriyas* are derived from *rajas* attributes. The four *antah-karans* are derived from *sattva* attributes. Therefore, these *indriyas* and *antah-karan* are materialistic (i.e. derived from Maya, *mayik*). However, God is beyond Maya. So, how can a determination for God develop through such materialistic *antah-karans*? How can God be visualised through materialistic *indriyas*, such as the eyes?” Then, Shreejimaraj said, “Materialistic objects are perceived through materialistic means. Therefore, if God can be realised through such materialistic *indriyas* and *antah-karans*, it implies that even God is materialistic. Is that your question?” Then, Poornanand Swami and all the other *munis* said, “That is indeed the question. Oh Maharaj! You have clarified this question.” Shreejimaraj said, “The answer to that question is as follows. The expanse of the Earth covers an expanse of 600 million miles. On this Earth, there exist innumerable different objects such as pots and cloths. The element earth remains within all of these objects, and also exists in a separate form [from them]. Looking from the perspective of Earth, it appears as though it has assumed the forms of all these objects, and nothing except Earth exists. The Earth was produced from one particle of water (*jal*). This water exists below, besides and above the Earth. Water even pervades throughout the Earth. Looking from the perspective of water, there is no Earth; only water exists. This water was produced from one ray of light (*tej*). When looking from the perspective of light, no water exists; only light exists. This light has been generated from one particle of air (*vayu*). From the perspective of air, there is no light; only air exists. This air has been produced from a small amount of space (*aakash*). Therefore, when looking from the perspective of space, the four basic elements such as the air, and all that has been produced from them, such as the body and the universe, are not seen; only space is visible everywhere. Even space has been born from one particle of the *tamas-ahankar*. The *tamas-ahankar*, *rajas-ahankar*, *sattvik-ahankar*, the elements, *indriyas*, *antah-karans* and all their deities, all evolve from one particle of Mahat-tattva. Therefore, when looking from the perspective of Mahat-tattva, these three types of *ahankar*, the elements, *indriyas*, *antah-karans* and all their deities do not exist, but only Mahat-tattva exists. Mahat-tattva itself has been produced from one particle of Prakruti. Therefore, from the perspective of Prakruti, there is no Mahat-tattva; only Prakruti exists. At the time of devastation, Prakruti becomes merged into one particle of Purush and emerges again from a particle of him, at the time of creation. Therefore, from the perspective of

Purush, there is no Prakruti; only Purush exists. There are innumerable many such Purushs who become merged into, and then emerge from, one part of Akshar, which is the abode of Purushottam. Therefore, from the viewpoint of Akshar, nothing but Akshar exists. Beyond Akshar, is Lord Purushottam who is superior to Akshar. He is the creator, sustenance and destroyer of all. He is the cause of all. The cause always pervades through whatever it creates, and also remains separate from its creation. Therefore, from the perspective of the cause of all, Lord Purushottam, nothing except for this Lord Purushottam exists. Such a God mercifully bestows His *pratyaksh darshan* to all the people on the Earth, for the salvation of souls. At that time, the *indriyas* and *antah-karans* of a soul who comprehends this greatness of Lord Purushottam through associating with *sants*, becomes *Purushottam-roop*. Through them, he is able to develop a determination for this God. A diamond is required to cut another diamond, but nothing else can cut it. In the same manner, one's determination in God can only be achieved through God, and the *darshan* of God can only be attained through God, but not through materialistic *indriyas* and *antah-karans*." Having delivered this discourse, Shreej Maharaj said 'Jay Sachidanand' to all and returned to His residence [1].

[1]

Gadhada First Section Vachanamrut 51 {51}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there is one question in which Shreej Maharaj has stated that from the element earth to Mul-akshar, etc., He is the creator and cause of all. Through His omniscient power, He pervades through them all. He is superior to all, including Mul-akshar, etc. For the salvation of souls, He bestows His *pratyaksh darshan* to everyone. At this time, the *indriyas* and *antah-karans* of whoever understands the Lord's glory by associating with His *Muktas*, become of the same form as Him. Then, the Lord's *darshan* and a determination for Him are possible [1]. This is the one topic.

- Q1** Looking from the perspective of the earth, etc., is mentioned. How should this be understood?
- Ans** Through the *upasana* of a particular deity, one becomes engrossed with him i.e. acquires the form of that deity. He is then able to look through the eyes of that deity. This is what is meant by looking from his perspective. In this manner, by the *upasana* of Varun [deity of water], Agni [deity of fire], Vayu [deity of air], Aakash [deity of the sky], Ahankar, Mahat-tattva and Pradhan-Purush, a disciple becomes engrossed with them and looks from the perspective of these deities, i.e. looks through their eyes. He does not see anything that is apart from that deity, i.e. other things become insignificant. In this manner, the disciples who have the *upasana* of Mul-purush, look through the eyes of Mul-purush and do not see his creations, such as Mul-maya, which are separate from him. Through the *upasana* of Vasudev-brahm, and by becoming engrossed with him and looking through his eyes, entities such as Mul-purush are not seen. Similarly, through the *upasana* of Mul-akshar and becoming engrossed with him and looking

through his eyes, entities such as Vasudev-brahm are not seen. Through the *upasana* of Purushottam and becoming engrossed with Him, i.e. attaining a similar form to Him, one can look from the perspective of Purushottam Par-brahm, i.e. Shree Swaminarayan, that is to say, one looks through His eyes. Then, entities such as Mul-akshar are not seen. This means that in comparison to the bliss, power and lustre of Shreejimaraj, the bliss, power and lustre of Mul-akshar does not even constitute one part in a million, and thus Mul-akshar, etc., are insignificant compared to Him. Similarly, the bliss, power and lustre of Vasudev-brahm are insignificant in comparison to those of Akshar. Therefore, compared to Mul-akshar, Vasudev-brahm is irrelevant. The bliss, power etc. of each successive category, such as Mul-purush, should be understood in this way.

Q2 It has been stated that at the time of devastation, infinitely many Purushs, i.e. Mul-purushs, become merged into Akshardham. However, Vasudev-brahm is the immediate superior of Mul-purush. Therefore, Mul-purush should merge into the lustre of Vasudev-brahm. Yet it is stated that they merge into Akshardham. How should this be understood?

Ans The actual hierarchy is sometimes stated and at other times it is not. For example, the mergence of Mahat-tattva is into Pradhan-Prakruti, and the mergence of Pradhan is into Purush. The mergence of infinitely many such Purushs are into Mul-prakruti, and Mul-prakruti merges into Mul-purush. Even so, in this Vachanamrut, it is stated that Mahat-tattva merges directly into Mul-prakruti. Similarly, the mergence of Mul-purush into the lustre of Brahman has not been stated, but instead, it is said that Mul-purush merges directly into Akshar. Therefore, the hierarchy may not always be explicated, but it should be understood that the mergence and creation always occurs in accordance with the actual hierarchy.

Q3 The *indriyas* and *antah-karans* are inanimate (*jad*). How do they become *Purushottam-roop*?

Ans A disciple first understands the true glory of Shreejimaraj through associating with Him and His *Muktas*. That disciple believes himself to be a similar form to the lustre of Shreejimaraj, i.e. Akshardham; and meditates on the *Murti* of Shreejimaraj. Through this meditation, he attains a similar form to that of Shreejimaraj. At that point, he ceases to be a soul and becomes a *Mukta*, in the same way that a larva becomes a wasp through meditation. Shreejimaraj is a divine *Murti*. By meditating on Him, a disciple's soul (*chaitanya*) becomes divinely *sakar*. Therefore, it is said that his *indriyas* become *Purushottam-roop*. It is said that just as the parts of Lord Purushottam's *Murti* are divine, the disciple's body-parts also become divine. The *indriyas* should then be understood to be divine parts. However, it should not be understood that the material *indriyas* have become divine. The above stated determination constitutes an accomplished state.

Q4 It is stated that the glory of God is understood by associating with *sants*. Can it also be understood by associating with God? A diamond is required to cut another diamond. What are these two diamonds? One's determination towards God and His *darshan* are only attained through God. How should this be understood?



Sants, who have accompanied Shreej Maharaj from Akshardham, explain the greatness of God. Shreej Maharaj resides within these sants and therefore, it is Shreej Maharaj Himself who is explaining His own glory. This is the meaning of the analogy stated by Shreej Maharaj: a diamond is required to cut another diamond

Ans When God manifests onto the Earth, He is accompanied by *sants*. If someone first meets such a *sant*, he can understand the greatness of God through the association with the *sant*. If, however, someone happens to meet God first, he can understand the glory of God through God Himself. Therefore, the greatness of God can be understood through an association with both God and His *sants*. Shreej Maharaj resides within *sants* in a *sakshat* manner. Therefore, it is actually Shreej Maharaj Himself who elucidates His glory through *sants*. If a pot of water is poured into the sea, the water unites with the sea. In the same manner, when someone meets Shreej Maharaj in His human form, he can unite with His *Murti* and enjoins with Him. If water is poured into a river, it too reaches the sea, via the river. In the same way, if one becomes engrossed with a *sant* who has met Shreej Maharaj, i.e. a *sant* who is enjoined to the *Murti* of Shreej Maharaj, i.e. a *Mukta*, then he can also become united with the *Murti* of Shreej Maharaj. In this way, one can become united with Shreej Maharaj's *Murti* by the virtue of a *Mukta*, since that *Mukta* himself resides in the *Murti*. Therefore, by becoming engrossed with such a *Mukta*, one is able to unite with Shreej Maharaj's *Murti*. This engrossment in the *Murti* is described in L.13 Q.1 where Shreej Maharaj has stated, "If someone remains engrossed in Me, Maya is unable to defeat him." In K.1 Q.5, Shreej Maharaj has stated, "Through knowledge of Me, one can attain the same form as Me." In J.1 Q.2, it stated that one should associate with *Muktas*. Therefore, the diamond that cuts, in the aforementioned example, refers to Shreej Maharaj and His *Muktas*. The diamond that is cut refers to the salvation seeker (*mumukshu*). Through Shreej or through His *Muktas*, one can understand the true greatness of Shreej Maharaj and become united with Shreej Maharaj by uniting one's face, hands, feet, eyes, head, etc., with His. Uniting in this manner, by looking at Shreej Maharaj through Shreej Maharaj's eyes, is known as attaining the *darshan* of God, through God; and developing a determination for God, through God. This method of meditation can only be attained from Shreej Maharaj or His *Anadi-muktas*.

Rahasyarth Pradeepika Tika 51

Gadhada First Section, Vachanamrut 52

In Samvat 1876, Maha Vad 3 (Wednesday 2 February 1820), Shreej Maharaj was conducting a scripture recital, whilst presiding in the vestibule of the first floor of Dada Khachar's residence in Gadhada. He was dressed entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) During the recital, it was stated that a completely knowledgeable (*gnani*) person is someone who understands about the *Murti* of God through the four scriptures: Sankhya, Yog, Vedant and Panch-ratra. At this point Muktanand Swami asked, (1) "Oh Maharaj! How can one understand God through these four scriptures? What deficiency remains in someone who does not recognise God through these four scriptures?" Shreej Maharaj replied, "According to the Sankhya scripture, God is regarded as the twenty-fifth element. The twenty-four elements are powerless to do anything without God. Jeev and Ishwar are also powerless to do anything without God. Therefore, they are included amongst the twenty-four elements according to the Sankhya. The twenty-four elements, including Jeev and Ishwar, are said to be the domain (*kshetra*). The twenty-fifth, God, is called the knower of the domain (*kshetragna*). The Yog scripture recognises God as the twenty-sixth element, and describes Him as *murtiman*. It states that Jeev and Ishwar are the twenty-fifth element and considers the other twenty-four elements to be separate from them. It states that one should meditate on God having understood one's soul to be separate from the twenty-four elements. The Vedant scripture describes God as being the cause of all (*sarva-karan*), all-pervading (*sarva-vyapak*), all-sustaining (*sarva-aadhar*), beyond the attributes of Maya (*nirgun*), unique (*adwait*), unaffected by Maya (*niranjan*), the one who does everything yet does nothing Himself, the one who is above all material qualities and who has only divine qualities. According to the description of God stated in the Panch-ratra scripture, the one Shree Krishna Purushottam-narayan, assumes four different forms of Vishnu (Chatur-vyuh), namely: Vasudev, Sankarshan, Aniruddh and Pradyumna, and manifests as an incarnation on the Earth. Someone who worships him with the nine-fold devotion attains salvation. The four scriptures have described God in these ways. Only someone who truly understands all of these, can be described as a completely knowledgeable person. If someone disregards the other three scriptures and only understands the *Murti* of God that is stated in the Sankhya scripture, a fault arises because the Sankhya scripture has not considered Jeev and Ishwar to be separate from the elements. Therefore, when such a person disregards the existence of the elements and understands that his soul is separate from the twenty-four elements, he understands the soul to be the twenty-fifth, and not God as the twenty-fifth. If someone tries to understand the *Murti* of God through only the Yog scripture, a flaw arises because this scripture has described God as *murtiman*, so he understands God as having limitations, but not as omniscient and homogeneously perfect. If someone understands the *Murti* of God only through the Vedant scripture, the flaw that arises in him is that he understands God, who is

described as the cause of all, all-pervading and beyond the attributes of Maya, to be *nirakar*. He is unable to understand that God does not have material hands and feet, but instead has divine limbs, which are eternal. If someone understands the *Murti* of God only through the Panch-ratra scripture, the fault that arises is that he perceives human characteristics to exist in the incarnations of God, to whom it is stated that devotion should be offered. He may think that God is restricted to specific places at any one time, and does not understand God as being omniscient and a homogenously perfect entity. Such flaws arise if God is not understood through all these scriptures. However, if one understands God through all the scriptures, the faults that ensue through the misunderstandings from one scripture are removed through the understanding from the other scriptures. Therefore, someone who has the understanding through all four scriptures is described as being perfectly knowledgeable. If he disregards one of the four scriptures, he is described as being a person of three-quarters knowledge. If he disregards two of them, he should be known as someone with half knowledge. If he ignores three of the scriptures, then he is described as someone of only quarter knowledge. Anyone who behaves in a manner that disregards all four scriptures and interprets them according to his own thoughts, regardless of whether he is a Vedanti or has *upasana*, both are completely misdirected. Neither has found the path to salvation. Such a Vedanti is someone with hypocritical knowledge. Such a person with *upasana* is a hypocritical disciple [1].”

[1]

Gadhada First Section Vachanamrut 52 {52}.

Rahasyarth Pradeepika Tika

In this Vachanamrut, there is one question in which Shreej Maharaj has stated that someone who understands the *Murti* of God through the four scriptures, namely Sankhya, Yog, Vedant and Panch-ratra, is a completely knowledgeable person. Someone who disregards the scriptures and behaves in accordance with his own interpretation has a hypocritical knowledge and is a hypocritical disciple [1]. This is the one topic.

- Q1** According to the Sankhya philosophy, Jeev and Ishwar are included amongst the twenty-four elements and the Lord is regarded as being the twenty-fifth. This corresponds to Mul-purush. According to the Yog philosophy, Jeev and Ishwar are separate from the twenty-four elements, and God is stated as being the twenty-sixth. This again corresponds to Mul-purush. The Vedant too has described the glory of Mul-purush. The Panch-ratra has been compiled by Lord Vasudev, and he has described himself as the Lord of Shwet-dweep, which is stated in V.2 T.2. In this way, all four scriptures have commanded that the meditation and worship of Mul-purush and Vasudev should be performed. So, in which manner should a disciple of Shreej Maharaj understand the *Murti* of Shreej Maharaj?

Ans The followers of the Sankhya philosophy say that Jeev and Ishwar are powerless to do anything without Mul-purush, and have thus described Mul-purush as God. Similarly, the disciples of the *pratyaksh* Shree Swaminarayan should recognise Shreejimaraj to be the Lord, with the understanding that above Mul-purush, exists the category of Brahm and above Brahm exists the category of Akshar, who are all powerless to do anything without Shreejimaraj [1]. The followers of the Yog philosophy say that one should understand the soul to be distinct from the three types of the body, and meditate on the *Murti* of Mul-purush. Similarly, the disciples of Shreejimaraj should meditate on the *Murti* of Shreejimaraj with the understanding that their soul is of a similar form to Shreejimaraj's lustre, i.e. Akshardham [2]. The Vedant states that Mul-purush pervades throughout Jeev and Maya, and is the cause of them both. In the same way, the disciples of the *pratyaksh* Shree Swaminarayan should recognise the *pratyaksh* Shreejimaraj to pervade through Jeev, Maya, Mul-purush, Brahm and Akshar, via His lustre, and that He sustains them all, is their creator, their controller and rewards them for their deeds [3]. The Panch-ratra scripture commands one to recognise the Lord of Shwet-dweep, Vasudev, to be the cause of all the incarnations including Machh, Kurma etc., and Ram, Krishna, etc., and perform devotion to him. Similarly, the disciples of Shreejimaraj should understand Him to be the cause and incarnator of all the incarnations such as Akshar, and worship Him accordingly [4]. Someone who understands the *pratyaksh* Shree Swaminarayan in these four ways, is completely knowledgeable.



Rahasyarth Pradeepika Tika 52

Gadhada First Section, Vachanamrut 53

In Samvat 1876, Maha Vad 9 (Tuesday 8 February 1820), Shreejimaraj was presiding on a dais facing West, in the vestibule of the west-facing room, in front of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was wearing white trousers (*surval*) and a white tunic (*angarkhu*), and His waist was tied with a lavish saffron coloured brocaded scarf (*shelu*) with a gold and silver border. A turban (*reto*) of a similar fabric was tied on His head. Tassels of flowers were hanging from His turban and garlands of flowers were adorned around His neck. A congregation of all the *munis*, and disciples from various regions had assembled before His lotus face.

- (1) Shreejimaraj then said, “Someone pose a question.” So, Muktanand Swami asked, (1) “Some people remain in the Satsang and progress day by day, whilst others in the Satsang decline with each day. Why is this?” Shreejimaraj replied, “Someone who demerits a great *sadhu*, declines, whilst the tendencies of someone who perceives only his virtues, progresses; his devotion for God also intensifies. Therefore, one must never demerit that *sadhu* and should only perceive his merits. A fault should be perceived only if the *sadhu* transgresses any one of the five *vartmans* that are set as the boundaries of the Lord’s regulations. If the *sadhu* does not contravene the *vartmans* but certain aspects of his nature seem inappropriate; upon seeing these aspects, if someone ignores his numerous other merits and concentrates on his faults then, his own auspicious virtues, such as spiritual knowledge and asceticism, decline. Therefore, faults should only be perceived in a disciple of God if there is a transgression of the *vartmans*, but not under trivial circumstances. If one does not perceive such [trivial] faults, his auspicious virtues grow with each day [1].” [1]

Gadhada First Section, Vachanamrut 53 {53}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there is one question in which Shreejimaraj says that if someone sees certain aspects of the nature of one of His great *sadhus* who adheres to the five *vartmans*, and perceives faults in that *sadhu* because of these aspects then, his auspicious virtues, such as devotion and spiritual knowledge, diminish. Conversely, if a person perceives only the virtues of such a *sadhu*, his auspicious virtues flourish. If there is deviation from the five *vartmans*, a fault should be attributed [1]. This is the one topic. (An explanation regarding these aspects of one’s nature is stated in GFS.31 Rahasyarth Q&A.1.)

Rahasyarth Pradeepika Tika 53

Gadhada First Section, Vachanamrut 54

In Samvat 1876, Maha Vad 11 (Thursday 10 February 1820), Swami Shree Sahajanandji Maharaj was presiding on a dais, on which *gadi-takiya* had been placed, in the vestibule of the west-facing room in front of the temple of Shree Vasudev-narayan at the court of Dada Khachar in Gadhada. He was adorned with a white scarf (*khes*). A saffron coloured cloth (*reto*) with tinselled borders was draped around Him. A blue tinselled silken turban (*feto*) was adorned on His head. A congregation of *munis* and disciples from various regions had assembled before His lotus face.

- (1) Then, Muktanand Swami asked, (1) “Oh Maharaj! In the Ekadash-skand of the Shreemad-Bhagwat, it is stated that someone who observes the Bhagwat religion, is able to walk with his eyes shut, without falling or colliding. What constitutes this Bhagwat religion?” Shreejimaraj replied,

प्रसङ्गमजरं पाशमात्मनः कवयो विदुः । स एव साधुषु कृतो मोक्षद्वारमपावृतम् ॥१॥

Shreemad-Bhagwat Third Section Chapter 25 Verse 20

If a soul has the same firm relationship with the Lord’s disciples as he has with his own relatives, he never deviates from the path towards God [1].”

[1]

- (2) Then, Shuk Muni asked, (2) “What are the characteristics by which one can be recognised as someone who never deviates from his religious decree, despite any adversity?” Shreejimaraj replied, “Someone who has diligence for all of the Lord’s commands, cannot disobey any command, regardless of whether it is major or minor. Someone who has such a nature never deviates from his religious decree even when faced with adversities. Therefore, only someone who adheres to the commands is able to remain firm in his religious decree; only such a person can maintain a firm association with the *Satsang* [2].”

[2]

Gadhada First Section Vachanamrut 54 {54}

Rahasyarth Pradeepika Tika

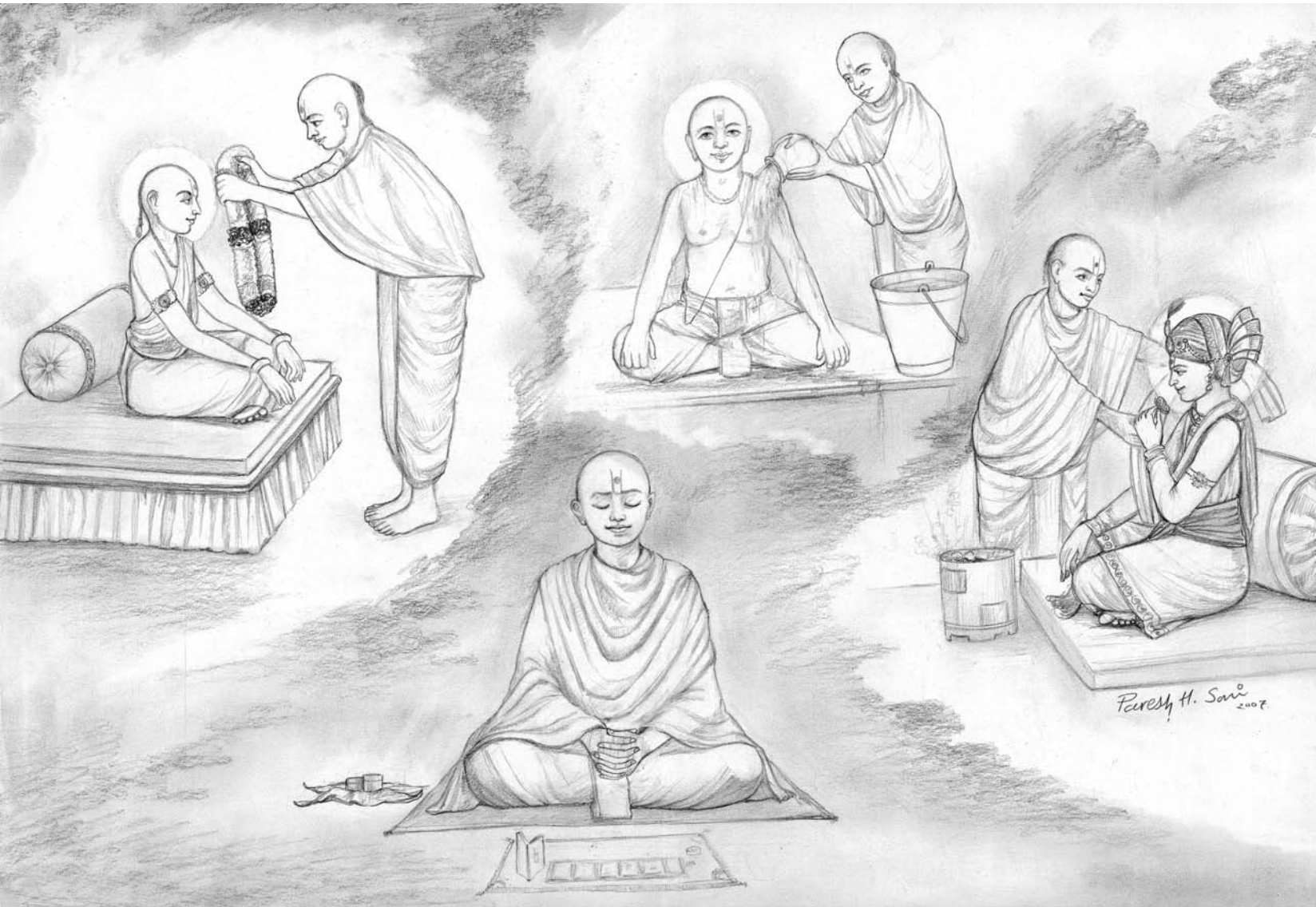
In this Vachanamrut, there are two questions. In the first, Shreejimaraj has stated that Bhagwat religion is defined as having the same firm relationship with His disciples, as one has with relatives [1]. In the second, Shreejimaraj has said that someone who ardently obeys the Lord’s major and minor commands, is able to maintain a firm religious decree and association with the *Satsang* [2]. These are the two topics.

- Q1 In Q.1, the question asked is, ‘What constitutes Bhagwat religion?’ Yet the topic of Shreejimaraj’s response is about associating with a *sant*. Why is this?

Ans Bhagwat religion is described as practising auspicious activities that are associated with God, through one's mind, speech and body. Such religiousness can only be attained by associating with a *Mukta*. Therefore, an instruction has been given that one should associate with a *Mukta*.

Rahasyarth Pradeepika Tika 54

A disciple performs various services to Shreej Maharaj, such as bathing Him, offering adoration to Him, and worshipping Him. This is what constitutes Bhagwat religion



Gadhada First Section, Vachanamrut 55

In Samvat 1876, Maha Vad 11 (Thursday 10 February 1820), Shreejimaraj was presiding in the vestibule of the east-facing room of His own living quarters, at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of *sants* and disciples from various regions had assembled before His lotus face.

Then, Shreejimaraj said, “Let there be questions and answers.” Muktanand Swami asked

- (1) (1) “Why can the soul not remain steady in the worship and remembrance of God, and in the observance of the *vartmans*?” Shreejimaraj replied, “Any instability in him is due to an impure place, time, action or association. There are three types of stability; the best, the intermediate and the lowest. If the place, time, activity or association is exceptionally evil, even the best category of steadiness is affected. In that case, what question is there of the intermediate or the lowest categories? If one does manage to maintain stability even when faced with extremely evil place, time, activity and association, it is due to the immense strength of previously accumulated merits and previously performed virtuous deeds. However, if the place, time, activities and association, are immensely pure, and still one’s intellect becomes marred, it is due to some hindrance caused by grave sins that have been committed either during this or previous lifetimes; or due to the betrayal of a great disciple of God. This is evident because despite the place, time, activities and associations being favourable, his *antah-karan* still becomes malignant [1].

[1]

“If such a person remains attentive to the service of a *Mota-purush* (*Sat-purush*), all his sins burn and reduce to ashes. If he associates with an immensely sinful person, his sins increase and any previously performed meritorious deeds are destroyed. Someone who sits with his arms around the neck of a drunken prostitute and then blames God, ‘why did You not keep my mind in control?’ should be known as immensely foolish [2].”

[2]

Gadhada First Section Vachanamrut 55 {55}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there is one question in which Shreejimaraj has said that if the place, time, etc., becomes extremely evil, even the best category of stability in the Lord’s worship and remembrance, as well as in the *vartmans*, lessens. However, the steadiness of someone who has the immense strength of previously accumulated merits and previously performed virtuous deeds, does not recede. Even if the place, time, association, etc., are immensely pure, the *antah-karan* of someone who has committed great sins, either during this or a previous lifetime, or has betrayed the Lord’s great disciples, becomes evil [1]. However, if he remains attentive in offering services to a *Mota-purush*, his sins burn and are reduced to ashes. Therefore, one should aspire for a pure place, etc. [2]. These are the two topics. (The description of the places, times, etc., mentioned here, are given in the Rahasyarth of GFS.29 Q&A.1)

Q1 What are the characteristics of the three categories of stability; the best, the intermediate and the lowest, as mentioned in T.1?

Ans If a person always has the association of beautiful women and fine food and drink etc. and the arrogance for his body (*deh-abhiman*) has not receded, and he wavers as a result, thoughts of women, etc., appear during his meditation and worship of Shreejimaraj and cause a disturbance to him. This is the lowest category of stability. If an association occurs with beautiful women in solitude, and food and drink, etc., are always available, one may waver due to them. Thoughts relating to these arise whilst worshipping and meditating. This is the intermediate category of stability. If beautiful women try to tempt someone away from his religious decree, and offer him much wealth, etc. with the strong intention to do so; and sinful people who commit evil acts outcast him and attempt to force him out of his religious decree by inflicting difficulties in his worldly affairs, that person may eventually be unable to tolerate it and waver from his religious decree. Due to the anxieties incurred by such troubles, he is unable to worship or remember God without disturbance. This is the best category of stability. Someone who does not succumb to such difficulties by thinking of himself as a soul, endures them throughout his life. He does not stray from his vows, and thoughts of those difficulties do not occur during worship. Such a person is defined as being of the most superior category of stability. This state cannot even be receded by any kind of place or time.

Q2 Despite the place, etc., being immensely evil, stability remains due to the immense strength of accumulated merits and virtuous deeds. What are these merits and virtuous deeds?

Ans Attaining the four means: religious decree (*dharma*), spiritual knowledge (*gnan*), asceticism (*vairagya*) and devotion (*bhakti*), by performing efforts, is referred to as the strength of immense merits. By pleasing a great *Mukta*, who enjoys and enables others to enjoy the bliss of Shreejimaraj's *Murti*, and adheres to and ensures others adhere to the five *vartmans*; and by selflessly and intensely serving him, is referred to as the strength of immensely virtuous deeds. The steadiness of such a person does not diminish in the slightest, even if faced with an extremely unfavourable place, time, etc.

Q3 In T.2, alcohol and prostitutes are mentioned. What should be understood by these terms?

Ans The *indriyas* and the five sensations (*vishays*) are inextricably linked. In this context, the prostitute refers to the *indriyas*, which ingest alcohol in the form of the sensations. To be led astray by one's *indriyas* is referred to as sitting with one's arms around the neck of a prostitute.

Rahasyarth Pradeepika Tika 55

Gadhada First Section, Vachanamrut 56

In Samvat 1876, Maha Vad 12 (Friday 11 February 1820), during the evening, Shreej Maharaj was presiding on a dais in the vestibule of the west-facing room, in front of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was adorned with a white scarf (*khes*) and a saffron coloured brocaded cloth (*reto*) was draped around Him. A similar saffron coloured fabric with the end left loose was wrapped around His head. A congregation of *munis* and disciples from different regions had assembled before His lotus face. After completing the chanting of the Narayan name, the *munis* sang devotional songs (*kirtans*) to the accompaniment of the *zanj* and *mrudang*.

Then, Shreej Maharaj said, “Stop singing and start a session of questions and answers.”

- (1) Having instructed this, Shreej Maharaj proceeded, “I shall ask a question. (1) In the Gita [Bhagwad-Gita], Lord Shree Krishna has described four types of disciple, amongst which, the knowledgeable (*gnani*) disciple is said to be superior. All four types of disciples have an equal determination towards God, so how can the knowledgeable one be superior?” The *munis* tried to answer the question but were unable to do so. So Shreej Maharaj continued, “The knowledgeable disciple behaves as *Brahm-swaroop*. Therefore, no other desires exist in his mind except for God. The other three types of disciple do have a determination for God, but they behave as though their body is their soul (*deh-aatma*). As a result, desires other than those that relate to God, remain within them. Therefore, they are not considered equivalent to a knowledgeable disciple. It is a great fault for a disciple of God to have any desire for anything other than God [1].”

[1]

“Someone may be free of all passions and have an acute asceticism (*vairagya*). However, if he behaves with egotism because of that asceticism, it constitutes a great fault in him. Someone may be strong in his knowledge about the soul (*aatma-gnan*), or may have the strength of a firm devotion (*bhakti*) towards God. However, if this leads to such arrogance that he does not bow down to a humble disciple or speak with humility to him, then, this too constitutes a great fault in him. As a result of these faults, the propensities of that disciple do not flourish. This is akin to when a labourer is digging a well and he finds that the stone below makes a hollow sound. From this, he predicts that ample water will emerge. However, if the stone makes a solid sound and sparks fly as he cuts the stone, the labourer predicts that even if water was to emerge, it will be only half or a quarter of the amount it would have otherwise been, but no more. In the same way, a person who has arrogance about his spiritual knowledge, asceticism and devotion may be great, but his greatness is like that of the half or quarter yielding well. He does not achieve the great virtues that a humble disciple achieves. Therefore, anyone who wants to please God should never have arrogance about his virtues, such as spiritual knowledge, asceticism, devotion or any other auspicious virtue. The *pragat* Shree Nar-Narayan becomes pleased with such a person and resides within his heart [2].”

[2]

- (2) Then, Muktanand Swami asked, (2) “Oh Maharaj! By what method can the arrogance that arises due to spiritual knowledge, asceticism, devotion or other such auspicious virtues, be eliminated?” Shreej Maharaj replied, “Arrogance recedes if one recognises the greatness of the disciples of God, and physically bows down to and serves them, and keeps the strength of thought when arrogance is recognised in one’s heart. Someone may have a loving devotion (*prem-lakshana bhakti*) for God, and due to that devotion, God may become acquiescent to him. However, if any kind of arrogance arises within the heart of such a disciple due to that devotion, then even this constitutes a great fault. If someone is arrogant about his knowledge of the soul, or about his asceticism, the arrogance strengthens his sense that his body is his soul. Therefore, a disciple of God should not have any kind of arrogance. This is the only method of pleasing God. If a disciple with *antar-drashti* looks enquiringly towards his own heart, then, when even a little arrogance arises, he can see a displeased expression on the *Murti* of God that resides in his heart.



A disciple performs the devotion of God, with no manner of arrogance within his heart. Shreej Maharaj remains pleased with such a humble disciple. The other disciple is arrogant. So, even though he may perform devotion, Shreej Maharaj remains displeased with him

“When he is humble, he can see a pleased expression on the *Murti* of God that resides in his heart. Therefore, a disciple of God should keep the strength of his thoughts and not allow any type of arrogance to arise within him. If spiritual knowledge, asceticism and devotion are tainted with pride, it is akin to gold that has been mixed with other metals. When gold has a certain amount of impurity, it is called twenty-two carat gold, if more impurity is added, it is called eighteen carat, and if even more is added, it is called twelve carat. Similarly, the spiritual knowledge, asceticism and devotion of a disciple decreases in proportion to the impurity of egotism that is combined with them. Spiritual knowledge, asceticism and devotion that are bereft of arrogance are similar to twenty-four carat gold. If they exist in someone along with arrogance, superficially he may seem grandiose, but within his *antah-karans*, he is actually intrinsically weak. Here is an example: The element earth (*pruthvi*), with an expanse of 3 billion miles, seems very strong as it sustains the oceans, the mountains and all living beings. Since earth floats on the water (*jal*) like dry dung, water seems to be stronger than earth. Furthermore, it seems that light (*tej*) is stronger than water, and that air (*vayu*) is stronger than light. However, no strength is perceived in space (*aakash*). In reality, space is the strongest of all as it sustains the other four elements. Similarly, the spiritual knowledge, asceticism and devotion of a humble disciple are powerful just like space. Although he may not overtly appear so, in reality, such a humble disciple is the best of all. Akin to during the days of childhood, when one has no arrogant thoughts, a *sadhu*’s behaviour should be like that of a child, i.e. without arrogance, irrespective of how much he is worshipped or the degree of eminence he is given [3].”

[3]

- (3) Again, Muktanand Swami asked a question. (3) “Through listening whilst in the *Satsang*, a firm determination has been developed that the form of the soul is separate from the *indriyas*, *antah-karans*, *prans*; and from the three states of body, i.e. the wakeful (*jagrat*), dream (*swapna*) and deep sleep (*sushupti*) states; and from the three kinds of body, i.e. the *sthool*, *sookshma* and *karan* bodies. So, why does this joyful soul involve itself with the *indriyas* and *antah-karans*, etc., whilst worshipping and remembering God; and thus, become miserable by associating with his thoughts?” Shreej Maharaj replied, “Many become accomplished (*siddh*), many become all-knowing (*sarvagna*) and some become deities (*devta*). In this way, they acquire infinitely many kinds of greatness, or attain the highest status (*param-pad*). They attain these due to the strength of their *upasana* towards God. Without *upasana*, no accomplishment is possible. Someone cannot say that he understands the discernment between the soul (*aatma*) and body (*anatma*) from their descriptions in the scriptures, or by listening to the words of a great *sant*. Such discernment can not be attained in this way. One’s discernment between the soul and body is proportional to the conviction that he has for his cherished deity, i.e. God. Without the strength of one’s cherished deity, no endeavours can be accomplished. For those who have a loving devotion, like that of the Gopis, all their endeavours come to fruition. Those who do not have such love should understand the greatness of God in the following way: God is the master of Golok, Vaikunth, Shwet-dweep

and Brahm-mahol; He looks like a human being only for the happiness of His disciples; the same *Murti* exists in His abodes such as Golok and radiates lustre that is equivalent to millions of suns from each of His nails; in this world, people serve Him and He only becomes visible when a wick is lit in front of Him, but He is the source of light to all, including the Sun and the Moon; this God is constantly served by His disciples such as Radhika and Laxmi, in His abodes such as Golok; when the devastation of the universe occurs, this *pragat* God is all that remains; at the time of creation, it is this God who creates infinitely many cosmoses through Prakruti-Purush. Contemplating God's glory in this manner is the reason for one's discernment between the soul and body. The extent of the asceticism that develops in a disciple's heart is proportional to his conviction towards God. Therefore, one should relinquish his efforts for other means and rely on the strength of *upasana* towards God. Such a disciple understands that the Lord's power is so great that merely by uttering the name Swaminarayan during his last breathing moments, even the most sinful people are relieved of all their sins and then reside in Brahm-mahol. Therefore, one must retain the strength of God. When Dhruvji fought against the Yakshas, he possessed the weapon called Narayan that had been given to him by Nar-Narayan. With this weapon, he killed approximately 130,000 Yakshas. The Yakshas were very lustful and immensely sinful. Despite this, as a result of the power of the Narayan weapon, they attained the same abode that the *munis* who observe staunch celibacy attain. Such is the power of this weapon of Nar-Narayan (Shreemad-Bhagwat Section 4 Chapter 10 & 11). In that case, what doubt is there about the salvation of those who have attained the *pragat* Nar-Narayan, and recollect His name, meditate on Him, and vehemently observe all the rules of the *Satsang*? In order to understand such greatness through the *Satsang*, a disciple of God should day by day, increase the strength of his *upasana* towards God through the *Satsang* [4].”

[4]

Gadhada First Section Vachanamrut 56 {56}

Rahasyarth Pradeepika Tika

In this Vachanamrut there are three questions. In the first, Shreejimaraj has stated that the knowledgeable disciple is superior to the other three types of disciple [1]. If one is arrogant about his virtues, such as spiritual knowledge and devotion, he does not attain the great virtues. The Lord resides in the heart of someone within whom arrogance about these virtues does not exist [2]. In the second question, Shreejimaraj has said that if one recognises the greatness of a disciple and serves him, and keeps the strength of thoughts, the arrogance of these great virtues recedes [3]. In the third, Shreejimaraj states that the Lord is the master of all the abodes and appears as a person for the happiness of disciples. In His abode, a lustre equivalent to millions of suns radiates from each of His nails. Here, the Lord's *darshan* is only attained when a wick is lit in front of Him. In reality, He is the source of light for all. When the devastation of the universe occurs, God [Shreejimaraj] alone is all that remains. He is the one

who creates infinitely many cosmoses through Prakruti-Purush. His power is such that by merely uttering the name Swaminarayan during the last moments, even a sinful person is relieved of his sins and resides in the Lord's abode. By understanding the Lord's greatness in this manner, one can become purely *Aatma-roop*, i.e. become the form of His lustre, and achieve the highest status, i.e. attain the same form as the Lord [4]. These are the four topics.

Q1 In Q.1, four types of disciples are mentioned; aggrieved (*aart*), desirous of knowledge (*jigansu*), desirous of wealth (*arth-aarthī*), knowledgeable (*gnani*). What are the characteristics of each?

Ans Someone who has no wish to be relieved of his miseries by anyone other than Shreej Maharaj is an aggrieved disciple. A person who desires women, wealth or a kingdom etc., but does not want these from any other deity except Shreej Maharaj, is a disciple that is desirous of wealth. Someone who has desires of seeing anything other than the *Murti* of Shreej Maharaj, such as his soul, is a disciple who is desirous of knowledge. The characteristics of such a disciple have been described in GLS.5 Q.3 T.4. Someone who believes himself to be the form of Akshardham, remains enjoined to the *Murti* of Shreej Maharaj and has no other desires for anything except for the *Murti*, is known as a knowledgeable disciple and selfless (*nishkaami*).

Q2 If someone wishes for something from Shreeji, he is called desirous (*sakaam*). If someone wishes for something from some another deity, what should he be called?

Ans A disciple who wishes for something from another deity, other than Shreej Maharaj, is not even called desirous. He should be called an ignorant and ordinary disciple. In GMS.19 T.2 GLS.16, such a disciple's devotion is considered to be like that of a prostitute.

Q3 In Q.1 T.2 it is stated that great virtues do not arise if a person is arrogant about his staunch asceticism, knowledge about the soul or devotion. Why does such arrogance about these auspicious virtues develop?

Ans A person may not have completely understood the glory of Shreej Maharaj, or have understood the divinity of His disciples, and because he has asceticism from material objects, he sees faults in the asceticism of other disciples. Consequently, arrogance arises within him that, 'others are not as staunch an ascetic as I am'. One may have knowledge about the status of the soul, but may not have attained this status himself. He does not acknowledge the knowledge of others, and so, he believes 'no-one is as knowledgeable as I am'. Devotion here refers to extensively turning rosary beads (*mala*), performing mental worship (*mansi-pooja*), singing devotional songs (*bhajan*), or remembering of God (*smaran*). A person may not see such devotion in other disciples and so he thinks, 'no-one performs as much devotion as I do, and I am more devout than everyone else.' If such arrogance exists in him, it can only be eliminated by understanding the true glory of Shreej Maharaj through offering services to, and associating with, an extremely great *Sat-purush*. Shreej Maharaj then becomes pleased with him and resides within him in a *sakshat* manner. This is the great virtue that is attained.

Q4 In Q.2 T.3, if arrogance arises in someone because of the acquiescence of the Lord attained due to the intense loving devotion for Him, it constitutes a great fault. What is this devotion? In which way does Shreejimaraj become acquiescent to him? How can someone with *antar-drashti* be arrogant?

Ans A disciple who becomes totally engrossed with love for Shreejimaraj, and ecstatically and emotionally performs mental worship to Him, meditates on Him and sings devotional songs about Him, is referred to here as someone who has loving devotion. Shreejimaraj resides within the *antah-karans* of such a disciple and gives *darshan* to him during all his activities. This is referred to as Shreejimaraj becoming acquiescent to him. However, whilst such a person may not have the *sakshatkar* about Shreejimaraj within his soul, he does not regard the *Satsang* to be divine. Consequently, he believes himself to be superior to others; such arrogance is a great fault. For someone who has achieved this *sakshatkar*, there is no possibility of arrogance arising within him. It is said that arrogance may arise in those with *antar-drashti*, because they visualise the Murti within their *antah-karans* through meditation, but they do not have the *sakshatkar* of Shreejimaraj within their soul; and as a result, they perceive themselves to be superior to those who do not meditate. They have this slight arrogance within them. However, if they attain the *sakshatkar* of God within their soul, the arrogance does not arise.

Q5 In Q.3 T.4, through the strength of *upasana* towards the Lord, one becomes accomplished, all-knowing and a deity, and achieves the highest status. What is meant by these terms?

Ans Someone who does not become infatuated by the creations of Prakruti-Purush and the prowess of the categories, Vasudev-brahm and Mul-akshar, and considers material sensations and the prowess of Akshar, etc., to be similar, is called 'accomplished' in this context. Someone who has the ability to see everything, despite remaining in one place, and is able to enter the *antah-karans* of all and know all about them, is called 'all-knowing'. Someone who attains the category of Mul-akshar is called a deity. The highest status refers to residing in the *Murti* of Shreejimaraj.

Q6 In Q.3 T.4, Shreejimaraj has stated that the discernment that one has between the soul and body is proportional to the conviction that he has for his cherished deity. What is the reason for this?

Ans The distinction between the body (*sharir*) and soul (*shariri*) is narrated in GFS.64 T.1. In this case, the discrimination between the *aatma* and *anatma* should be understood in this way, i.e., as the body and soul. Someone who worships Ramchandraj, understands Ramchandraj to be God. He understands his lustre to be the *aatma* and believes himself to be like that lustre. As a result of the strength of his *upasana*, he has a conviction about the soul (*aatma-nishtha*) to this extent only. Anything inferior to that lustre and himself is considered to be *anatma*. Someone who worships Mul-purush understands Mul-purush to be God, and understands his lustre to be the *aatma*. He believes himself to be like that lustre. His conviction towards the soul is to that extent only. All those, such as Pradhan-Purush, who are inferior to him, are considered to be *anatma*. Someone who worships Vasudev-brahm, understands Vasudev-brahm to be God. He

believes his lustre to be the *aatma* and believes himself to be like that lustre. His conviction about the soul is to this extent only. All those who are inferior to Brahm, such as Mul-purush, are considered to be *anatma*. Someone who worships Mul-akshar, understands Mul-akshar to be God and believes his lustre to be the *aatma*. He believes himself to be like that lustre and others such as Vasudev, etc., to be *anatma*. Due to the strength of his *upasana* towards Shreejimaraj, someone who worships Him understands His lustre to be the *aatma*. He believes himself to be like that *aatma*. Only then does he achieve the accomplishment of the complete conviction towards the soul. All others, such as Mul-akshar, who are inferior, are understood to be *anatma*. Therefore, an understanding of the distinction between the *aatma* and *anatma* is in accordance with whichever cherished deity one has *upasana* towards. He understands himself to be like the lustre of that deity.

Q7 How should the accomplished state (*siddh-dasha*) that is stated in K.7 Q.4 T.5, GMS.1 T.3, GMS.20 T.1, V.13 Q.2., and Am.1 Q.1., be understood?

Ans The accomplished state described in GMS.1 is similar to that which is described in this Vachanamrut. The accomplished states mentioned in K.7 and Am.1, and GMS.20 are similar. The accomplished state narrated in V.13 is similar to the all-knowing state mentioned in this Vachanamrut. Amongst all these, the highest status is superior to all these.

Q8 It is stated that with loving devotion, all endeavours are realised. What is the nature of this?

Ans The loving devotion described here comprises of making interest in all worldly sensations prohibited; uniting with Shreejimaraj with all five senses; and being unable to live without Him for even a short while.

Q9 Shreejimaraj has stated that when the devastation of the universe occurs, the *pragat* God, i.e. Himself, is all that remains. In GFS.12 Q.2, it is said that the devastation that occurs is that of Mul-purush's creations. In Rahasyarth Q&A.3 of the same Vachanamrut, you have said that Mul-purush i.e. Ishwar, goes to the abode of Vasudev-brahm and resides beside him. According to this perspective, the categories of Ishwar, Brahm, Akshar and *Mukta* remain unfaltering. However, Shreejimaraj has said that He alone remains. How can this be understood?

Ans Shreejimaraj has stated that He alone exists as God because at all times, including the time of creation, sustenance and devastation, He is the only God. However, He does enable others to carry out the creation, sustenance and devastation, but none of these others are God. Only He is God. However, 'nothing except for Him remains', has been stated. In GFS.37 T.3, it is stated, "At the time of devastation, I and My *Muktas* remain eternally *sakar*." In this Vachanamrut, the *Muktas* have not been mentioned. Therefore, where the Lord has said that nothing except for Him remains, in this instance, His *Muktas* must be included with Him. The reason for saying this is not to say that only He remains, but to convey His godliness. Where it states that at the time of creation, sustenance and devastation, He is the only God, and except for Him, no other God exists, it is said to emphasise His godliness and highlight the fact that He is the cause of all. However, the categories of *Muktas*, Akshar, Brahm and Mul-purush, i.e. Ishwar, always remain unfaltering.

Q10 If a sinful person utters the name Swaminarayan during his last moments, he attains the Brahm-mahol, i.e. the Akshardham, of Shreejimaraj. So what extra do those who remain obedient to the Lord's commands attain?

Ans The idea of uttering the name of Shreejimaraj does not even occur in the mind of a sinner during his last moments. However, he may have witnessed celebrations and festivals held by Shreejimaraj and he may remember these during his last moments. Or, a *sant* or a disciple may have gone to him and advised the sinner to utter the name of Shreejimaraj and just at that moment, he may die. Shreejimaraj takes that soul to His abode. This may happen only rarely, but it does not happen to everyone. This is because a sinner knows that he is sinful and consequently, he will not attain salvation. This is instilled in his mind. Therefore, he will not attain salvation. However, the mind of a disciple is instilled with the idea that he has already attained salvation and therefore, he does achieve salvation. Hence, salvation can be attained by merely taking the patronage of Shreejimaraj, and His pleasure can only be attained by adhering to His commands. Therefore, someone who thinks that because his sins will be burnt by uttering the name Swaminarayan, and so disobeys His commands, should be considered as being depraved (*adham*), atheistic (*nastik*) and despicable (*chandal*). He does not attain salvation; and those who associate with him also forfeit salvation.

Q11 It is stated that Dhruvji killed the Yakshas using the weapon given to him by Nar-Narayan. Who is this Nar-Narayan and who does the *pragat* Nar-Narayan refer to?

Ans The Nar-Narayan who met Dhruvji refers to those who give *darshan* in Badrik-ashram. The *pragat* Nar-Narayan refers to Himself.

Q12 What are the principles behind the example of Dhruv, Nar-Narayan, the weapon and the Yakshas?

Ans Dhruvji refers to a disciple and Nar-Narayan refers to Shreejimaraj. The weapon refers to the spiritual knowledge relating to Shreejimaraj. The Yakshas refer to the internal enemies such as lust and anger. It should be understood that if the true knowledge about Shreejimaraj is acquired, the internal enemies are eliminated.

Rahasyarth Pradeepika Tika 56

Gadhada First Section, Vachanamrut 57

In Samvat 1876, Fagan Sud 2 (Tuesday 15 February 1820), Shreej Maharaj was presiding in the *sadhus'* living quarters, at the court of Dada Khachar in Gadhada. He was dressed entirely in white garments. A congregation of *sadhus* and disciples from various regions had assembled before His lotus face.

- Shreej Maharaj said, “Those who are proficient in questions and answers may ask one (1) question each.” So, Muktanand Swami asked, (1) “Oh Maharaj! What is the extraordinary means through which salvation can be attained?” Shreej Maharaj replied, “The extraordinary means of attaining salvation is to have knowledge about the *Murti* of God, and knowing His greatness [1].” [1]
- (2) Then, Muktanand Swami again asked, (2) “What are the characteristics of love towards God?” Shreej Maharaj replied, “The characteristic of love is that no other thoughts must ever arise within that love. If someone’s love occurs through considering virtues, that love may cease if faults are later perceived. Therefore, one’s love must remain consistent, but one should not repeatedly establish and terminate the love by such thoughts. Love for God must be unconditional. If the love is established by considering virtues, it is not assured. Therefore, one’s love for God should be like that which a person has for his relatives; this love is called unconditional love. The love for God that is evoked through understanding His greatness is of a completely different nature [2].” [2]
- (3) Then, Shivanand Swami asked, (3) “Why is it that, although someone has a yearning to remain in the *Satsang*, he cannot relinquish his inappropriate nature?” Shreej Maharaj replied, “If he does not detest his nature that is troubling him in the *Satsang*, how can it be said that he has an absolute yearning for the *Satsang*? Has he recognised that nature to be his complete enemy? There is an illustration with respect to this: A man may be our friend, but if that man then kills our brother, that friendship does not remain, and you will be prepared to cut off his head. This is because the relationship between brothers is stronger than it is between friends. In the same way, a person’s nature may cause him to break the *varman* and make him averse from the *Satsang*, but still, he does not have enmity and resentment for that nature. Therefore, he does not have complete love for the *Satsang*. If he had as much love for the *Satsang* as a person has for his own brother, he would immediately relinquish any evil nature within him. This is true because the soul is extremely powerful; since the mind and the *indriyas* are domains (*kshetra*), whilst the soul is the knower of those domains (*kshetra-gna*), and therefore, it is able to do anything [3].” [3]

Gadhada First Section Vachanamrut 57 {57}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there are three questions. In the first, Shreejimaraj has said that having both knowledge about His *Murti*, and an understanding of His greatness, are the extraordinary means of attaining salvation [1]. In the second question, He states that if a person has the same love for the Lord as he has for his relatives, then, this is called unconditional love. If love is combined with an understanding of His glory, it is even greater [2]. In the third, Shreejimaraj states that if someone has love for the *Satsang*, aspects of his nature that are inappropriate are eliminated [3]. These are the three topics.

- Q1** In Q.1, it is stated that having knowledge about the Lord and understanding His greatness, is the means of attaining salvation. How should this be understood?
- Ans** Having knowledge about Shreejimaraj's *Murti* refers to knowing that: Shreejimaraj is the cause of all activities and yet He does not carry these out Himself; although He is associated with all, He remains disassociated and unaffected by everything; and although He appears in a human form for the salvation of souls, He is as divine as He is in Akshardham. The nature of this knowledge is described in K.7 Q.4. The characteristics of His greatness are given in GFS.15 Rahasyarth Q&A.1.
- Q2** In Q.2, it is said that if a person's love is due to virtues, it may diminish if faults are later perceived. However, in S.2 Q.1 it is stated that a love based on virtues exists forever. How should this be understood?
- Ans** In this context, the love that is described is based on physical attributes, which results in it diminishing when one sees or hears about the Shreejimaraj's human episodes. However, the love mentioned in S.2 is based on an understanding of the greatness and divinity of Shreejimaraj. This love does not recede even when the human episodes of Shreejimaraj are seen or heard about.

Rahasyarth Pradeepika Tika 57

Gadhada First Section, Vachanamrut 58

In Samvat 1876, Fagan Sud 5 (Friday 18 February 1820), at the time of the *sandhya-aarti* ceremony, Swami Shree Sahajanandji Maharaj was presiding in the living quarters of the *paramhansas*, at the court of Dada Khachar in Gadhada. He was dressed entirely in white garments. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Then, Shreejimaraj said, “Ask questions!” Muktanand Swami asked, (1) “Oh Maharaj! Whenever a disciple of God begins to worship and remember God, *rajas* and *tamas* attributes harass his *antah-karans*, so no joy is derived from that worship and remembrance. How can the harassment of those attributes be eliminated?” Shreejimaraj replied, “There are three reasons for the influences of these attributes: one’s body, immoral associations and the influences of previous deeds. The attributes that result from the body can be eliminated through one’s discernment of the soul (*aatma*) and body (*anatma*). The attributes that result from immoral associations can be eliminated by associating with a *sant*. However, the harassments of the *rajas* and *tamas* attributes, which cannot be eliminated by these two means, are those that arise due to previous evil deeds. It is extremely difficult to eliminate these [1].” [1]
- (2) Then, Anandanand Swami asked, (2) “If previous deeds are wicked, how can their influence be eliminated?” Shreejimaraj replied, “If a great *Mota-purush* becomes pleased with someone, the influences of all his past deeds are destroyed, irrespective of how wicked those deeds were. By pleasing such a *Mota-purush* (*Sat-purush*), a pauper becomes a king, and regardless of how evil someone’s destiny is, it becomes favourable. Even if someone was meant to face severe hindrances, these too are destroyed [2].” [2]
- (3) Again, Anandanand Swami asked, (3) “By what means can one please a *Mota-purush*?” Shreejimaraj replied, “Firstly, a person must behave honestly with a great *sant*. He must renounce lust (*kaam*), anger (*krodh*), greed (*lobh*), infatuation (*moh*), arrogance (*mad*), resentment (*matsar*), yearning (*aasha*), avarice (*trushna*), ego (*ahankar*) and envy (*irsha*). He must remain subservient to the *sant* and suppress any arrogance that exists within him. He must remain subordinate towards all. A great *sant* becomes pleased with such a person [3].” [3]
- (4) Then, Mahanubhavanand Swami asked, (4) “Oh Maharaj! By what means can someone in the *Satsang* eliminate all his flaws, and day by day, intensify his devotion towards God?” Shreejimaraj replied, “As one assimilates the virtues of a *Mota-purush*, the devotion in him intensifies accordingly. A person may be as lustful as a dog, but if he recognises a great *Mota-purush* to be totally free from lust (*nishkaam*), he too becomes free from lust. However, if he perceives the fault of lustfulness in the *Mota-purush*, he himself becomes immensely lustful, irrespective of how free of lust he may be. Similarly, if a person perceives anger and greed in a *Mota-purush*, he himself becomes angry and greedy. If one understands the *Mota-purush* to be extremely free from lust, devoid of greed (*nirlobh*), indifferent to taste (*nihswad*),

bereft of pride (*nirmaan*), and avoidant of affinity (*nihsneh*), he himself becomes free from all these perversions and becomes a resolute disciple. What are the characteristics of such a resolute disciple? A person who has the same natural aversion for the pleasures of the five sensations: sound, touch, sight, taste and smell, as he has for painful things; and has an unfaltering conviction for the *Murti* of God, should be recognised as a resolute disciple [4]. [4]

“The only way of becoming such a resolute disciple is to behave subserviently towards the servants of God and understand, ‘all those disciples are superior and I am inferior to all’. One should consider this and remain as a servant of servants (*dasanudas*) towards disciples of God. The perversions of someone who behaves in this manner are annihilated, and his auspicious virtues, such as spiritual knowledge (*gnan*), asceticism (*vairagya*) and devotion (*bhakti*), intensify with each day [5].” [5]

Gadhada First Section Vachanamrut 58 {58}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there are four questions. In the first, it is stated that the body, immoral associations and the influences of previous deeds, are the causes of the three attributes to emerge. The attributes that result from the body may be eliminated by having an understanding of the soul. The attributes that result from the influences of immoral associations may be eliminated by associating with a *sant* [1]. In the second question, Shreej Maharaj has stated that the influences of past deeds are destroyed by pleasing a *Mota-purush* [2]. In the third, He states that a *Mota-purush* becomes pleased if someone behaves with honesty with him; eliminates internal enemies such as lust, from within himself; remains subservient towards him; and suppresses any arrogance within himself, i.e. does not allow any arrogance that may exist to surface [3]. In the fourth question, Shreej Maharaj states that by recognising a *Mota-purush* to be flawless, a person becomes free from all perversions and becomes His resolute disciple [4]. Remaining subservient to the servants of Shreej Maharaj, and regarding oneself to be inferior to all other disciples, are the characteristics of a resolute disciple. The auspicious virtues of such a disciple intensify [5]. These are the five topics.

Q1 In Q.2, a *sant*, great *sant* [*Mota-purush*] and an extremely great *sant* are mentioned. Who is referred to by each of these terms?

Ans In V.3 Q.3, *sants* are described as being similar to lightening. The *Muktas* who have achieved the state of accomplishment should be known as the great or extremely great *sants*.

Q2 Who should be known as a pauper and a king?

Ans Those who remain dependent to time (*kaal*), deeds (*karma*) and Maya should be recognised as paupers. Those who have become devoid of time and deeds and are independent, should be recognised as kings.

Q3 What is meant by evil and good destinies?

Ans An exceptionally wicked deed that had been previously committed as a result of the influence of an extremely bad place time, association, etc., should be known as an evil destiny. Having become independent of all deeds and passions, and acting in a manner that pleases a *Mota-purush*, is what is meant by a good destiny.

Q4 What is meant by the great hindrance; and what is meant by the form?

Ans There are many sources of hindrances that divert one from the path of salvation, including: having flaws such as anger and arrogance; having an association, such as the affection that Bharatiji had for the deer; having an affection towards someone who is about to fall from the *Satsang*, due to which one is likely to fall along with him; developing affection for someone who appears to be a *Mukta* but does not even abide by the five *vartmans*; or doing something that constitutes the betrayal of a *Mota-purush*. By becoming entwined with a *Mota-purush*, that *Mota-purush* does not allow such hindrances to arise. The form refers to the *Murti* of Shreej Maharaj. The form and the *Murti* should not be understood as being separate entities. When one talks about a neem tree, the neem and the tree are not different entities. Similarly, when the form of God, *Murti* of God, or the body of God are mentioned, the form, *Murti* or the body should not be understood as being different. If the *Murti* is mentioned, it refers to God; if the form is mentioned, it refers to God; and if the body is mentioned, it refers to God.

Q5 In Q.3, it is stated that only if one eliminates all perversions, such as lust and arrogance, a *Mota-purush* becomes pleased with him. In Q.2, it is stated that if a *Mota-purush* becomes pleased with someone, the influences of previous evil deeds are destroyed. How should this be understood?

Ans Renouncing refers to not acting under the influence of perversions such as lust with one's body. A *Mota-purush* becomes pleased with someone who does not act under the influence of perversion such as lust with his body. When a *Mota-purush* becomes pleased, all perversions such as lust, which exist within his soul, are destroyed.

Rahasyarth Pradeepika Tika 58

Gadhada First Section, Vachanamrut 59

In Samvat 1876, Fagan Sud 14 (Sunday 27 February 1820), Shreejimaraj was presiding on a dais placed in the vestibule of the west-facing room in front of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was adorned with a white scarf (*khes*) and a white blanket (*chadar*) was draped around Him. A white *dhoti* with silken borders had been tied around His head and sandalwood paste (*chandan*) was adorned on His forehead. A congregation of *munis* and disciples from various regions had assembled before His lotus face.

Then, Shreejimaraj said, “Let there be questions and answers.” So, Muktanand Swami

- (1) asked, (1) “Oh Maharaj! How can one develop an extraordinary love for God?” Shreejimaraj replied, “The first thing that one must have is the faith in God that ‘I am determined that who I have met, is indeed God.’ He must be theistic (*aastik*). He must understand the prowess (*aishwarya*) of God, i.e., this God is the master of Brahm-mahol, Golok, Shwet-dweep and all other such abodes; He is the master of infinitely many cosmoses; and He is the creator of all. One should not believe that Purush, Kaal, deeds (*karma*), Maya, the three attributes, the twenty-four elements, or deities such as Brahma, are the creators of this universe. Instead, he should recognise only Lord Purushottam as being the creator of all and omniscient. Having such an understanding, along with a determination in the *Murti* of the *pratyaksh* God, is the cause of developing an extraordinary love for God [1].” [1]
- (2) Muktanand Swami again asked, (2) “What is the reason that someone has such an understanding of God’s glory, but not have an extraordinary love for Him?” Shreejimaraj replied, “If someone understands this glory of God, he does in fact have an extraordinary love for God, but he is unaware of it. Hanumanji had immense strength, but he did not know about it until someone told him (Valmiki-Ramayan Kishkindha-kand Chapter 66). When Baldevji was abducted by the demon Pralambasur, he had great strength in him, but he did not know it (Shreemad-Bhagwat Section 10 Part 1 Chapter 18 Verse 17 - 23). Baldevji only found out about his strength when he scrutinised himself. In this way, such a disciple does have an extraordinary love for God, but is unaware of it [2].” [2]
- (3) Then again, Muktanand Swami asked, (3) “How can someone become aware of the strength of this affection?” Shreejimaraj replied, “By associating with the *Satsang* and listening to the sacred scriptures, a person can gain an awareness of his extraordinary affection for God [3].” [3]
- (4) Once again, Muktanand Swami asked, (4) “The place, time and actions can all become auspicious or inauspicious. Is this due to one’s associations or due to some other factor?” Shreejimaraj replied, “The place refers to the earth, which is the same everywhere. Time is also the same everywhere. However, no matter how bad the place, time or deeds may be, they all become good due to the power of an extremely great and capable person who resides there. Conversely, at a place where an extremely evil and sinful person resides, through his contact there, even a good place, deeds or time become evil.



Baldevji is abducted by the demon Pralambasur

“Therefore, whether a place, time or deeds become auspicious or inauspicious is dependent on people. If a person is extremely capable, he can influence the world in terms of all places, times and deeds according to his own nature. Someone who is less capable may only be able to influence one country. Someone who is even less capable may be able only to influence one village. Someone who is less capable still may be able only to influence his locality or only his own home. Auspicious and inauspicious places, times and deeds, are caused by two types of people; those who are auspicious and those who are inauspicious [4].” [4]

Gadhada First Section Vachanamrut 59 {59}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there are four questions. In the first, Shreejimaharaj states that someone who has determination, faith and is theistic, and recognises Him to be the creator of all, is able to have an extraordinary love for Him [1]. In the second, Shreejimaharaj states that someone who understands His greatness has affection for Him [2]. In the third, He states that a person can become aware of his love for Him by associating with the *Satsang* and by listening to the sacred scriptures [3]. In the fourth question, Shreejimaharaj states that auspicious and inauspicious places, times, etc., are caused by two types of people; those who are auspicious and those who are inauspicious [4]. These are the four topics. (The characteristics of these places and times have been explained in GFS.29 Rahasyarth Q&A.1)

Q1 In Q.1, it is said that one should have a determination for the *Murti* of the *pratyaksh* God. What is meant by *pratyaksh*?

Ans Shreejimaharaj willed, “Let everyone see Me in a human form.” Therefore, He appeared in a human form. He then willed, “Let everyone see Me in an idol (*pratima*) form.” Therefore, He is *pratyaksh* today in the form of His idols.

Q2 If the idol form is called *pratyaksh*, why are the idols of all the other incarnations called *paroksh*?

Ans *Pratyaksh* and *paroksh* does not refer to manifesting and departing. *Pratyaksh* refers to the superior amongst all. Those who are below this are called *paroksh*. The prowess of Parshuram was taken away by Ramchandraj and therefore, Parshuram became *paroksh* and Ramchandraj became *pratyaksh*. In this manner, whoever veils the prowess of others is called *pratyaksh*. The one whose prowess is veiled is called *paroksh*. Vyapkanand Swami and King Abhay, etc. witnessed all the other incarnations becoming merged into the *Murti* of Shreejimaharaj. In this manner, Shreejimaharaj demonstrated His extraordinary prowess and power in order to reveal His supremacy over all. Therefore, Shreejimaharaj is eternally *pratyaksh*. However, it should not be understood that those who have manifested previously are *paroksh* and those who manifest after are *pratyaksh*. Only the supreme should be regarded as *pratyaksh*. If someone is dependent on another, he remains *paroksh*, irrespective of whether he manifested previously or after. Shreejimaharaj is superior to all. Only if one has a determination for God that His idol is *sakshat pratyaksh* and perceives divine sentiments in His idol, can salvation be attained.

Q3 The sacred scriptures are mentioned in Q.3. What are these?

Ans The sacred scriptures refer to those in which God and His *Muktas* have been advocated to be *sakar*, and in which their episodes and prescribed religious decree have been described. By reading and listening to these scriptures, affection for Shreejimaharaj can be developed and one becomes aware of the strength of that affection.

Rahasyarth Pradeepika Tika 59

Gadhada First Section, Vachanamrut 60

In Samvat 1876, Fagan Vad 1 (Wednesday 1 March 1820), Shreejimaraj was presiding at the living quarters of the *paramhansas*, at the court of Dada Khachar in Gadhada. He was adorned with a white scarf (*khes*), and a white blanket (*chadar*) was draped around Him. A white turban (*pagh*) was adorned on His head from which tassels of white flowers were hanging. Garlands of white flowers had been placed around His neck. A congregation of *munis* and disciples from various regions had assembled before His lotus face.

- (1) Then, Shreejimaraj said, (1) “Of all the means, removing one’s passion (*vasna*) is the most important. The method of removing this passion is to consider how much avarice one has for the five sensations, sound, touch, sight, taste and smell, and then question, ‘is the amount of passion I have for God the same as the amount I have for the world, or is it less, or more?’ This must be examined. If one’s sense of hearing is equally interested in listening to discourses about God as it is in hearing about worldly issues, then it should be understood that his passion for God is equal to his passion for the world. Each of the sensations - sound, touch, sight, taste and smell - should be examined in this manner. By doing this, and by decreasing the passion towards the world and increasing it for God, the five sensations become indifferent. Once this indifference has been attained, criticism and praise seem the same. A pleasant touch and a foul touch seem the same. Beauty and ugliness; an infant, a young and an elderly lady; and rubbish and gold, all seem equal. In the same manner, good and bad tastes and smells appear to be equal. When one’s behaviour becomes naturally like this, it should be known that he has conquered his passions. Behaving with such dispassion is the duty of an *Ekantik* disciple. Even if a small amount of passion remains, then, despite a disciple experiencing trance and having his *nadis* and *prans* attracted towards God, it is enough to draw him back from a trance. Therefore, only someone who eliminates all passions is an *Ekantik* disciple [1].”

[1]

- (2) Then, Muktanand Swami asked, (2) “How can passion be eliminated?” Shreejimaraj replied, “Firstly, one requires firmness in his conviction about the soul (*aatma-nishtha*). Secondly, one should realise the five sensations to be insignificant. Thirdly, one must have an understanding of the immense greatness of God, i.e. ‘God is the master of all the abodes including Vaikunth, Golok, Brahm-mahol, etc. Having attained such a God, why should I have any affection for insignificant sensory pleasures?’ In this manner, one should consider the greatness of God and think, ‘while worshipping God, even if a flaw exists by which I might not attain His abode, but instead, God sends me to Indra-lok or Brahm-lok, then still, the bliss there would be millions of times greater than that of this world.’ Even by thinking in this way, one should become devoid from the passions of insignificant worldly pleasures. By understanding the greatness of God in this way, one becomes free of all passions. Then, one feels, ‘no passions ever existed within me. I must have had some kind of a transient illusion, but I am forever devoid of any passions’ [2].”

[2]

“This type of *Ekantik* religion can be attained only from the teachings of such dispassionate people who have attained a rapport with God; but not from such teachings merely being stipulated in the scriptures. If someone, after hearing about these teachings, tries to explain them, he is not able to do so. Therefore, *Ekantik* religion can only be attained from someone who has himself attained the status of *Ekantik* religion [3].”

[3]

Gadhada First Section Vachanamrut 60 {60}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there are two questions, of which the first is a merciful statement, in which Shreej Maharaj has stated that someone who removes his passions is an *Ekantik* disciple [1]. In the second, Shreej Maharaj has stated the three means to remove passions: having a conviction about the nature of the soul, asceticism (*vairagya*) and an understanding of His greatness [2]. *Ekantik* religion can only be attained from someone who has attained the status of the *Ekantik* religion [3]. These are the three topics.

Q1 In Q.1, it is stated that to remove one's passion is the most important of all means. What is the nature of this passion?

Ans Here, having affection for material objects has been described as a passion. In GFS.11 Q.1, GFS.38 Q.1, GFS.78 Q.23, L.16 Q.2, GMS.25 Q.1 and in GMS.47 T.2, this passion has been defined as an attachment for the five material sensations. In GFS.58 Q.4, K.12 Q.3 and GMS.7 Q.2, it has been described as a 'perversion (*vikar*)'. In GLS.18 Q.2, it is described as one's previous deeds (*karma*). In GLS.20 Q.1, it has been described using the three names: previous deeds, one's nature and passion. In GLS.14 Q.1 and GLS.38 Q.2, passion has been defined as the lustful desire for women. In GFS.73 Q.3, it is stated as being a deficiency in one's celibacy.

Q2 What is the method to remove this passion?

Ans The two ways stated in GFS.38 Q.1 are: recollecting the episodes of Shreej Maharaj, and associating with *Muktas*. In GFS.58 Q.2, it is stated that passion is removed through the association with a *Mota-purush*, i.e. a *Mukta*, and through pleasing him. In GFS.73 Q.5 T.8, the method stated is having a conviction about the nature of the soul and a true knowledge of the *Murti* of Shreej Maharaj; asceticism; and with an understanding that Shreej Maharaj and His *Muktas* are completely unattached, inclining one's mind in accordance with their commands. Only then can one become an *oordhva-reta* celibate and remove all perversions. In S.5 Q.1, it is stated that passion can be eradicated by the four means: enthusiasm to destroy them; trust in the words of Shreej Maharaj and His disciple, i.e. His *Muktas*; love for Him; and an understanding of His greatness. In K.12 Q.3, listening to the preaching of Shreej Maharaj with faith and love is described as the method. In L.16 Q.2, the four means described are: a conviction about the nature of the soul; asceticism, an observance of the vows of celibacy, etc.;

and devotion, together with the recognition of His greatness. In GMS.7 Q.2, the method described is to serve an extremely great *sant*. In GMS.25 Q.2, serving Shreej Maharaj and His *sants* is stated as being the method. In GMS.47 T.2, the method described is to associate with *sants*. In GLS.14 Q.2 T.3, the four methods described are: to attain an auspicious place, time, deeds and associations. In GLS.18 Q.3, the method described is to remain in the company of a *Sat-purush*. Amongst all these methods, to honestly associate with a *sant*, i.e. a *Mukta*, with one's mind, deeds and speech, is the best of all means.

Q3 In Q.2, a conviction about the nature of the soul has been stated. What does this refer to?

Ans In this context, the conviction about the nature of the soul refers to believing one's soul to be independent from the three types of the body, as *Brahm-roop*.

Q4 How can the five sensations be understood as being completely insignificant?

Ans When one understands the greatness of Shreej Maharaj as described in the Rahasyarth of GFS.15 Q&A.1, he realises that the bliss of Shreej Maharaj is greater than everything else. The material pleasures then become completely insignificant.



Rahasyarth Pradeepika Tika 60

Gadhada First Section, Vachanamrut 61

In Samvat 1876, Fagan Vad 3 (Friday 3 March 1820), Shreejimaraj was presiding on a dais placed on a platform under the neem tree, in front of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. A white *dhoti* with silken borders had been tied around His head. A white shawl (*pachedi*) was draped around Him and He was adorned with a white scarf (*khes*). Garlands of white flowers had been adorned around His neck and tassels of white flowers were hanging from the left side of His turban. A congregation of *munis* and disciples from different regions had gathered before His lotus face.

- (1) Then, Muktanand Swami asked a question, (1) “By what means can a person maintain his patience (*dhiraj*) even when faced with lust (*kaam*), anger (*krodh*), greed (*lobh*) and fear (*bhay*)?” Shreejimaraj replied, “I am not a body; I am separate from it. I am a soul (*aatma*) who knows about everything. When such a conviction about the soul (*aatma-nishtha*) becomes extremely firm, there is no way that someone can lose patience. One may try many means other than having such conviction about the nature of the soul, but his patience is not sustained [1].” [1]
- (2) Then, Brahmanand Swami asked, (2) “To what degree is conviction about the soul an aid at the time of one’s death?” Shreejimaraj replied, “If a river is to be crossed and someone knows how to swim, he would be able to cross it; but if someone does not know how to swim, he is halted. However, when an ocean is to be crossed, both require the use of a ship. Similarly, cold, heat, hunger, thirst, respect, insult, pleasure, misery, etc., are all like rivers; if someone has a conviction about the soul, he is able to traverse all these. However, the time of one’s death is like an ocean; someone who has a conviction about the soul is equal to someone who does not. They both require a ship, in the form of *upasana* towards God. Therefore, during one’s final moments, a firm patronage in God is the only reliance. At such times, a conviction about the soul does not offer any benefit. For this reason, one’s *upasana* towards God should be firm [2].” [2]
- (3) Then again, Muktanand Swami asked, (3) “A disciple of God is hindered by the *siddhis*. Do they only obstruct someone whose determination in God is unsteady, or do they also affect someone whose determination is resolute?” Shreejimaraj replied, “The *siddhis* only approach someone who has a resolute determination for God. For others, these *siddhis* are extremely rare. God Himself inspires such *siddhis* in order to test His disciple, ‘does he have more affection for Me, or for the *siddhis*?’ God tests His disciple in this way. If he is a resolute disciple; and does not wish for anything else other than for God; and is a dispassionate *Ekantik* disciple, God Himself becomes acquiescent towards that disciple. This is similar to when Vamanji took away the sovereignty of the Tri-lok from King Bali. With his first two steps, Vamanji covered the fourteen Loks. King Bali then offered his own body for Vamanji to place his third step (Shreemad-Bhagwat Section 8 Chapter 19 - 23). In this manner, King Bali dedicated all that he had with enthusiasm. Still God imposed a restraint on Bali, without any offence being committed by him.



To test King Bali, Vamanji took away his sovereignty. He covered the fourteen Loks with his first two steps. For Vamanji to place his third step, King Bali offered his own body. Due to such profound devotion, God still remains standing eternally at King Bali's door

“Despite all this, Bali did not fall from his devotion. Seeing such unique devotion towards Him, God Himself became obligated to Bali. God's restraint upon King Bali had only been momentary, but God became tied to him with the thread of his devotion. Even today, God remains standing eternally at King Bali's door, and does not even momentarily disappear from his sight. In the same way, if we too discard all other passions and dedicate everything to God, we will remain as servants of God. Even if we do this, God may cause us to endure even greater pain. Then He will become acquiescent to us. This is because God remains immensely affectionate towards His disciples (*bhakta-vatsal*) and He is the ocean of mercy. He becomes obligated to someone in whom He observes an immensely firm devotion towards Him. Then, God becomes tied by a thread, in the form of a disciple's mind that has become engrossed with loving devotion towards Him. He is unable to separate Himself from such a disciple. Whilst God continues to test us more and more, we should become more and more delighted and think, ‘the greater the pains that God will make me endure, the stronger His acquiescence towards me will be, and He will never remain far from me.’ With this understanding, a person should become more and more pleased as God continues to severely test him. However, one must never, under any circumstances, step backwards due to the endurance of that pain or in order to attain physical happiness [3].”

[3]

Gadhada First Section Vachanamrut 61 {61}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there are three questions. In the first, Shreej Maharaj has stated that if a person has a conviction about the soul, his patience does not falter [1]. In the second, He states that one's *upasana* towards the Lord is the only useful factor during the final moments of life [2]. In the third, *siddhis* only come to a resolute disciple. God becomes acquiescent to a disciple who is not tempted by the *siddhis* and becomes pleased at being tested by Him [3]. These are the three topics.

Q1 What should be understood by the *siddhis* mentioned in Q.3 and what are the *siddhis* referred to in GFS.21 T.9?

Ans The *siddhis* mentioned here refer to the prowess that may be attained such as Anima, etc., *siddhis* that are seen whilst meditating upon Shreej Maharaj, through the path of Yog; or attaining the attribute of being all-knowing, by which one can know about the inner thoughts of others; or the ability to ensure that all of one's words come to fruition; or the attainment of reverence and accolade in this world. Someone who is not tempted by these *siddhis* is someone who has a resolute determination for God. The *siddhis* stated in GFS.21 refer to the *siddhis* such as Anima, etc., that are seen by someone in whom material passions have not been totally overcome. Whilst he is leaving his mortal body and travelling to the divine abode, he is lured by such *siddhis*.

Q2 It is said that as God becomes ever more acquiescent, He increasingly tests His disciples. What are these tests? In which way does God become ever more acquiescent?

Ans In the case of an ascetic, it refers to being afflicted with a long-term illness; not having anyone to look after him; and not receiving medicines and enough food to eat. Despite all these, he remains happy and understands, 'Shreej Maharaj always does what is the best for me.' He does not even wish for his pain to recede. His affection for Shreej Maharaj continues to flourish, and he never becomes distressed by the pain. Shreej Maharaj constantly remembers and never, even for a short while, goes beyond the sight of someone who remains contented even when faced with such hardships. This is what is meant by having become acquiescent to Him. For a *gruhashth* disciple, it refers to becoming outcast by the cast elders because of his affiliation with the *Satsang*; and due to this, his children may remain unmarried; or Shreej Maharaj may take away his wealth, property, wife, sons, etc.; or Shreej Maharaj may inflict misery upon him in the form of diseases, etc. Shreej Maharaj may then appear before such a disciple and say, "If it is your wish, I will alleviate you from your pains." However, such a disciple never asks for his pain to be alleviated. He does not even think of being cured of his pains. Shreej Maharaj always remembers such a disciple and never remains far from his gaze, even for a short while. This is what is meant by becoming acquiescent.

Rahasyarth Pradeepika Tika 61

Gadhada First Section, Vachanamrut 62

In Samvat 1876, Fagan Vad 4 (Saturday 4 March 1820), Shreejimaraj was presiding on a dais placed at the centre of the courtyard, at the court of Dada Khachar in Gadhada. He was wearing a white scarf (*khes*) and a white blanket (*chadar*) was draped around Him. A white turban (*pagh*) was adorned on His head, which had been decorated with garlands and tassels of white flowers. A congregation of *munis* and disciples from different regions had gathered before His lotus face.

- (1) Then, Swayamprakashanand Swami asked, (1) “It is stated in the Shreemad-Bhagwat scripture that the thirty-nine auspicious virtues always exist within the *Murti* of God:

सत्यं शौचं दया क्षान्तिस्त्यागः संतोष आर्जवम् । शमो दमस्तपः साम्यं तितिक्षोपरतिः श्रुतम् ॥ २६

ज्ञानं विरक्तिरैश्वर्यं शौर्यं तेजो बलं स्मृतिः । स्वातन्त्र्यं कौशलं कान्तिर्धैर्यं मार्दवमेव च ॥ २७

प्रागल्भ्यं प्रश्रयः शीलं सह ओजो बलं भगः । गाम्भीर्यं स्थैर्यमास्तिव्यं कीर्तिर्मानोऽनहंकृतिः ॥ २८

Truth, purity, compassion, tolerance, renunciation, contentment, honesty, tranquillity, restraint, austerity, equilibrium, endurance, abstinence, learning, knowledge, dispassion, prowess, valour, strength, power, memory, independence, skilfulness, brilliance, patience, tenderness, boldness, civility, character, accompaniment, courage, potency, excellence, sincerity, steadiness, theistic, glory, respectability, humility

Shreemad-Bhagwat First Section Chapter 16 Verse 26, 27, 28

“How can these virtues arise within a *sant*?” Shreejimaraj replied, “These auspicious virtues can be acquired by a *sant* if he has an ardent determination about the *Murti* of God. Only then can the auspicious virtues that exist in God be acquired by a *sant*. What is the nature of this determination? One should not consider God to be like time (*kaal*), deeds (*karma*), nature (*svabhav*), Maya or Purush. One should know that God is separate from all these. One should recognise God as the controller and creator of all, and understand that even though God is the creator of all, He remains totally unaffected (*nirlep*). Someone who recognises God in this way and develops such a determination about this *pratyaksh* God, never falters in any way. No matter how many types of scriptures, that advocate different theories he listens to, or irrespective of how many talks given by those who promote differing beliefs he listens to, or no matter what evil arguments his *antah-karans* create, he never deviates from his determination about the *Murti* of God. Someone who has such a determination about the *Murti* of God is said to have established a relationship with God. Therefore, a person naturally acquires the virtues of those with whom he associates. When our eyes associate with a lamp, the light from the lamp enters the eyes. Due to this, the darkness that existed before is eliminated. Similarly, if someone establishes a relationship with God by developing a firm determination about His *Murti*, the virtues of God that are capable of bestowing salvation arise within him. Then, just as God is free from all attachments

(*nirbandh*) and is able to do whatever He wishes, such a disciple too becomes immensely capable and free from all attachments [1].”

[1]

- (2) Then, Nirvikaranand Swami asked, (2) “Someone may have a determination, yet auspicious virtues do not arise in him. Furthermore, his arrogance and envy increases with each day. What could be the reason for this?” Shreej Maharaj replied, “If we bring nectar and Singadiyo-vachhanag (deadly poisonous root), or Dudh-pak (rice cooked in sweetened milk), candy and opium to God, even if we offer them to Him, the intrinsic characteristics of each ingredient remain the same; but they do not change. Similarly, a fiendish and extremely worthless person may come to associate with God, but still, he does not shed his own nature. He therefore becomes treacherous towards a humble disciple, which results in his own demise. This is because God omnisciently resides within everyone and reveals His powers according to His will. Therefore, by insulting a disciple, God is insulted. For the person who insults, the consequence is extreme detriment. Hiranyakashipu was so strong that he had control over the Tri-lok. However, because he became treacherous towards Prahaladji, God manifested from within a pillar, in the form of the incarnation, Nrusinh, in order to kill Hiranyakashipu.

In order to protect his devout disciple, Prahaladji, God manifests from a pillar in the form of the incarnation Nrusinh and slays Hiranyakashipu



Disciples of God should remain aware of this issue and always retain their humility. They must never insult anyone, because God also resides within those who are humble, and brings demise to those who insult such humble disciples. Having understood this, one must never hurt even the most insignificant of souls. If someone abides by his ego and hurts others, then God, who is the destroyer of all arrogance and omnisciently pervades within all, cannot tolerate this. He manifests in any manner and destroys the pride of the arrogant person in a beneficial way. Therefore, *sadhus* who are fearful of God must not have even slight arrogance within them and must never hurt even the smallest of creatures such as an ant. Only this is the religious decree of a humble *sadhu* [2].”

[2]

Gadhada First Section Vachanamrut 62 {62}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there are two questions. In the first, Shreejimaraj has stated that when someone develops an unfaltering determination in God that, the Lord is separate from all and the controller of all; and He is unaffected despite being the cause of all, the Lord's auspicious virtues arise within him. Then, that disciple is able to do whatever he desires and becomes free from all attachments, in the same way that God is [1]. In the second question, He states that a fiendish and extremely worthless person does not shed his own nature and becomes treacherous to God and His disciples. If such a person insults a humble disciple of the Lord, the Lord is hurt, which results in the demise of that evil person. A *sadhu* must not have even a slight amount of arrogance within him [2]. These are the two topics.

- Q1** In Q.1, auspicious virtues that exist within God are mentioned. What are these?
- Ans** (1) Truth (*satya*): God has benevolence in the form of liberating all souls and living beings from Maya and enabling them to attain the qualities of Brahm. He confers such benevolence through His *Muktas*. He is the cause of truth, i.e. Brahm. (2) Purity (*shauch*): The ability to remove the adulteration of Maya from the disciples who meditate on Him and make them as flawless as Him. (3) Compassion (*daya*): the ability to liberate the souls who have become drowned in the ocean of worldly issues; free them from the cycle of birth and death; and liberate them from the pain given by Yam, etc., and instead, bestow His bliss on them. (4) Tolerance (*shanti*): The ability to endure the innumerable oppressions caused by demonic souls and the ability to ensure that anger never arises within the *antah-karans* of the disciples who have surrendered their minds to Him, even though there may be reasons for them to be angry. (5) Renunciation (*tyag*): The ability to ignore the faults of those who seek salvation and provide them with the bliss of His *Murti*. (6) Contentment (*santosh*): A sense of completeness by bestowing His bliss to His disciples. (7) Honesty (*aarjav*): The simplicity that His external and internal nature is the same, or to destroy faults borne from the *rajas* and *tamas* attributes, etc., from His disciples so that they do not pain anyone by their thoughts or words, and the ability to also convey all these

through a *Sat-purush*. (8) Tranquillity (*sham*): The ability to enable His disciples to control their own minds, by meditating on Him, without the need for Yogic practices, etc. (9) Restraint (*dam*): The ability to enable His disciples to control their *indriyas* as a result of behaving according to His commanded religious bounds. (10) Austerity (*tap*): The ability to travel the Earth for the salvation of souls and endure people's insults, etc., and innumerable hardships; or the ability to perform the forest expedition, etc. (11) Equilibrium (*samya*): the ability to bestow a sense of equivalence between good and bad sensations to His disciples who have a conviction for meditation, by engrossing them in His boundless and immense bliss. (12) Endurance (*titiksha*): The ability to ensure that His disciples disregard all insults from others, because of their association with Him. (13) Abstinence (*uparati*): The ability to enable His disciples to be detached from everything, even though they may have attained many types of prosperities. (14) Learning (*shrut*): the ability to bestow to His ardent disciples, the ability to know the actual meanings of the scriptures. (15) Knowledge (*gnan*): The ability to convey to His disciples, the true knowledge about His *Murti*, i.e. it is the controller of Jeev, Maya, Ishwar, Brahm, Akshar and *Mukta*. (16) Dispassion (*virakti*): The ability to free His disciples from all worldly passions by giving them the pleasure of His *Murti*. (17) Prowess (*aishwarya*): The ability to control all. (18) Valour (*shaurya*): The ability to convert the gravest sinner into a disciple, and the ability to strengthen his disciples to overcome their various natures and internal enemies such as lust and anger. (19) Strength (*tej*): the ability of not becoming overpowered by anyone and ensuring that His disciples cannot be overpowered by Kaal (deity of death), Maya, etc. (20) Power (*bal*): The ability to send innumerable individuals into a trance and attract their *nadis* and *prans* to Him; the ability to provide His disciples with the aptitude to control their *prans*. (21) Memory (*smruti*): Adherence to the purpose for which He came from His Akshardham and manifested onto the Earth, and ensuring that His disciples also adhere to this. (22) Independence (*swatantrya*): Superiority, i.e. being the controller of all; ensuring that His disciples become of a similar form to Him and independent, by liberating them from the fear of Kaal, Maya, etc. (23) Skilfulness (*kaushalya*): The competence in bestowing absolute salvation (*aatyantik moksh*); the dexterity to turn any soul towards Him and attract them to Him by any means; the ability to provide innumerable souls who obey His commands with the ability to bestow salvation. (24) Brilliance (*kanti*): Being immensely more lustrous than the categories of Brahm, Akshar and *Mukta* and the conferrer of His power to them all. (25) Patience (*dhairya*): The ability to provide His disciples with the patience to conquer their *indriyas* and *antah-karan*; to provide his disciples that have a conviction for meditation, with concentration, perseverance and enthusiasm during meditation, until they attain the *sakshatkar* of God. (26) Tenderness (*mardav*): The inability to bear seeing the pain of His disciples; the ability to soften the *chitt* of disciples who meditate on Him. (27) Boldness (*pragalbhya*): The ability to bestow knowledge to His disciples, so that they can experience the ever-rejuvenating bliss of His *Murti*; the ability to defeat opponents during theological debates by referencing the real meanings from the scriptures, and thus establish His own philosophy. (28) Civility (*prashraya*): the ability to bestow to His disciples, the intelligence

to behave as a servant before a *Sat-purush*. (29) Character (*sheel*): The ability to strengthen the vow of celibacy in His disciples. (30) Accompaniment (*saha*): The ability to naturally attract the inclination (*vrutti*) of His disciples' *prans* towards His *Murti*. (31) Courage (*oj*): The ability to empower His disciples to conquer their *gnan-indriyas* and *karma-indriyas*, and provide them with the capacity to endure all the pains and pleasures inflicted on their bodies. (32) Potency (*bal*): The ability to sustain all the categories of Jeev, Ishwar, Brahm, Mul-akshar and *Mukta* through His lustrous power; the ability to bestow these all with the power to sustain others. (33) Excellence (*bhag*): The power to bestow His *Muktas* with the ability to grant absolute salvation, and to grant all the incarnations, such as Mul-akshar and Mul-purush, the prowess to instigate creation, etc. (34) Sincerity (*gambhriya*): Having a heart like the ocean: the ability to remain undisturbed, i.e. not to become pleased or upset by trivial issues; the ability to refrain Mul-purush, Brahm, Mul-akshar, etc. from knowing His opinions; the ability to refrain even the selfless *Muktas* who live beside Him from knowing His real intentions; and the ability to empower His disciples to be unaltered by any afflictions. (35) Steadiness (*sthairya*): The ability to ensure that His disciples, who have attained His *Murti*, do not stray from His bliss. (36) Theistic (*aastikya*): The ability to ensure that His disciples only have faith in Him, and not for anyone else, due to the supreme *upasana* that they have for Him. (37) Glory (*kirti*): The ability to flourish His unprecedented glory everywhere, by establishing the Ekantik religion in utter Kali-yug and bestowing salvation; the ability to increase the glory of those of His disciples who adhere to the religious decree by obeying His commands. (38) Respectability (*maan*): The ability to bestow respectability and admiration to His disciples who have recognised Him and acquired the same form as Him through understanding the supreme *upasana* and meditation, which is bestowed through the categories of Ishwar, Brahm, Akshar, etc., who desire such prowess. (39) Humility (*anahankruti*): The ability to liberate His disciples from having any ego by freeing them from Maya.

The auspicious virtues of Shreejimaraj are stated above. If a *sant* has a determination in Shreejimaraj, who is the cause of all incarnations, regardless of whether he is a king or *sadhu*, he attains these virtues.

Q2 Shreejimaraj has said that He should not be likened to Kaal, deeds (*karma*), nature (*svabhav*), Maya or Purush. What is meant by likening Him to these entities? In which manner should Shreejimaraj be attributed as the controller of all, creator of all and unaffected?

Ans Kaal annihilates the creations of Prakruti-Purush. If someone understands Shreejimaraj's glory as only this, he has attributed Shreejimaraj to be like 'Kaal'. Fruits are attained according to one's deeds; if someone believes that God is unable to bestow any more than this, he has likened Him to 'deeds'. If one believes that the world continues to function naturally but not as a result of God, he has likened God to 'nature'. God has created the world through Maya, if someone believes that He only has the ability to do this much, he has attributed God to be like Maya. If someone thinks that Maharaj [God] can only do as much as Mul-purush, then he

has understood God to be like Purush. However, if someone understands that the categories of Jeev, Maya, Purush, Brahm, Akshar and *Mukta* all remain under the constant command of Shreejimaraj, he has understood Him to be the controller (*niyanta*). If someone believes that the creation, etc., of infinitely many universes are carried out by innumerable Mul-akshars as a result of the power bestowed by Shreejimaraj, and without Shreejimaraj, no-one can independently do anything, then, he has attributed Shreejimaraj to be the creator (*karta*). If someone understands that Shreejimaraj omnisciently resides within all, including Mul-akshar, but that the anxieties of Akshar, etc., and Mul-purush, etc., do not affect Shreejimaraj, he has recognised Shreejimaraj to be unaffected (*nirlep*).

Q3 It is said that like God, a *sant* can become free from all attachments and is able to do whatever he wishes. How should this be understood?

Ans To be free of all attachments refers to not being enticed by the prowess of Mul-akshar, etc., and remaining free from obstacles. The ability to do whatever one wishes means being able, like Shreejimaraj, to uplift innumerable souls through one's own will. A *sant* does not perform activities such as creation, or reward souls for their deeds like Mul-akshar, etc., does. These activities are trivial to such a *sant*.

Q4 It is said in Q.2 that Shreejimaraj is hurt by the pain inflicted to humble disciples. What is meant by 'humble' in this context?

Ans The disciples of Shreejimaraj who perpetually contemplate on His *Murti* have been described as being humble. They may be poor in terms of worldly wealth and humble by nature. They do not answer back or even consider it when someone disrespects them. As a result of their tolerance, such great disciples are not pained, but Shreejimaraj is hurt instead; this results in the soul of the individual who causes that pain, to be destroyed.

Rahasyarth Pradeepika Tika 62

Gadhada First Section, Vachanamrut 63

In Samvat 1876, Fagan Vad 7 (Tuesday 7 March 1820), Swami Shree Sahajanandji Maharaj was presiding upon a dais placed in the vestibule of the west-facing room, in front of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was wearing a white scarf (*khes*) and a white blanket (*chadar*) was draped around Him. A white *dhoti* with a silken border was adorned on His head. Garlands of white flowers had been adorned around His neck and tassels of roses were hanging from His turban. A congregation of *munis* and disciples from various regions had assembled before His lotus face.

- (1) Then, Nrusinhanand Swami asked, (1) “What kind of thoughts arise in someone whose determination for God is deficient?” Shreejimaraj replied, “If a person’s determination is deficient, he becomes immensely joyous when he sees the power of God. However, he becomes disheartened when he does not see such power in God. When evil thoughts arise in his heart, and do not recede despite all his efforts, he then demerits God and thinks, ‘even though I have associated with the *Satsang* so laboriously, God does not curtail my evil thoughts.’ In this manner, he perceives flaws in God. If he has affection for a particular object and is unable to draw his mind away from it, he perceives the same flaws to exist in God and thinks, ‘in the same way that I have flaws such as lust, God also has the same flaws but because He is God, He is called great.’ A person, in whose heart such thoughts arise, should be recognised as having a deficient determination. His determination cannot be regarded as being perfect [1].”

[1]

- (2) Then, Paramchaitanyanand Swami asked, (2) “Oh Maharaj! What kinds of thoughts arise in someone who does have a perfect determination?” Shreejimaraj replied, “Whoever has a perfect determination believes, ‘I have attained everything; the supreme abode is wherever the *pratyaksh* God resides; all these *sants* are like Narad, Sanak, etc., and all disciples are like Uddhav, Akroor, Vidur, Sudama and the Gops of Vrindavan; the female disciples are like the Gopis, Draupadi, Kuntaji, Sita, Rukmani, Laxmi and Parvati; there is nothing more left for me to achieve; I have attained the abodes such as Golok, Vaikunth and Brahm-pur.’ Such are the thoughts that occur to him and his heart remains immensely blissful. Whoever’s *antah-karans* behave in this way, is considered to have a perfect determination [2].”

[2]

- (3) Having said this, Shreejimaraj continued, (3) “If someone understands the form of God as He actually is, there remains nothing more for him to know. Listen as I shall now narrate the manner of recognising Him in this way, by which an unfaltering determination for the *Murti* of God is attained. Firstly, one should know the prominence of God. As an example, a king is so great that even his male and female servants live in seven storey mansions. Each of these mansions has gardens, parks, horses, carts, ornaments and other such elaborate articles, and they resemble the abodes of deities. The king’s palace and possessions within it are even more splendid. In the same way, the abodes and the splendour of the abodes of the

sovereigns of the universes such as Brahma, who remain under the command of Lord Shree Purushottam, are beyond comprehension. In that case, how can one appreciate the splendour of Virat-purush, from whose lotus navel Brahma emerged? The master of infinite such Virat-purushs is Lord Purushottam whose abode is Akshar. Infinitely many universes float around like atoms within every single pore (*rom*) of Akshar. Such is God's abode. Lord Purushottam Himself eternally resides in a divine form within this abode. Innumerable divine splendours also exist in this abode. How can one comprehend the prominence of such a God? One should aim to understand the greatness of God in this manner. It must also be understood that if something is greater than another, it is more subtle than the inferior entity, and is also its cause. For example, water is greater than earth and is its cause, and is more subtle than earth. Light is greater than water, air is greater than light, and space is greater than air. Similarly, Ahankar, Mahat-tattva, Pradhan-Purush, Prakruti-Purush and Akshar are all sequentially greater and more subtle than each other; and are the cause of the subsequent entity. Each entity is *murtiman*. The Akshardham of God is extremely vast. Infinitely many cosmoses float around like atoms within each pore of it. If an ant moves over the body of a large elephant, its movements are totally insignificant. Similarly, in comparison to the greatness of Akshar, everything else is insignificant. An ant appears large amongst small mosquitoes. A scorpion appears large in comparison to an ant. A snake appears large in comparison to a scorpion. A hawk appears large in comparison to a snake. A buffalo appears large when compared to a hawk. An elephant appears large in comparison to a buffalo. A mountain like Girnar seems big in comparison to the elephant. A mountain such as Meru seems large in comparison to another mountains. The Lokalok mountains are exceedingly large in comparison to a mountain such as Meru. The Earth is enormously large in comparison to the Lokalok mountains. The cause of [the element] earth is water. Therefore, water is greater and more subtle than the element earth. In the same manner, the cause of water is light. The cause of light is air. The cause of air is space. The cause of space is Ahankar. The cause of Ahankar is Mahat-tattva. The cause of Mahat-tattva is Pradhan and Purush. The cause of Pradhan and Purush is Mul-prakruti and Brahm. The cause of these all is Akshar-brahm. This Akshar is the abode of Lord Purushottam. Akshar does not encounter periods of contraction or expansion. It constantly remains in the same state. Akshar is *murtiman*, but so large, he cannot be visualised by anyone. The universe that has been created from the twenty-four elements is referred to as an incarnation of Purush. This Virat-purush does have hands, feet, etc., but because his form is so large, he cannot be envisaged. Brahma walked for one hundred deity-years along the stem of the lotus that emerged from Virat-purush's navel and still, he could not reach its end. If the end of the lotus could not be reached, how can the end of Virat-purush be reached? Therefore, the form of this Virat is beyond one's range of vision. Similarly, Akshardham is *murtiman* but is beyond anyone's sight. It is so large that innumerable universes float around within each pore. Lord Purushottam Himself eternally presides within such an Akshardham [3].

[3]

“Through His lustre, He resides in an *anvay* form in Akshardham; within infinitely many cosmoses; and within the Lord (Ishwar) of each cosmos. Infinitely many *Muktas*, who have attained similar qualities as that of God, also reside in Akshardham and remain in His service. A lustre that is equivalent to millions of suns exists in every pore of every servant of this Lord. If His servant is this great, how can one describe the glory of the master, Lord Purushottam? Such an immensely powerful Lord Himself enters into Akshar and assumes the form of Akshar. He then takes the form of Mul-prakruti-purush, then the form of Pradhan-Purush, and then He enters into the twenty-four elements that are created through Pradhan and assumes their forms. He then enters into Virat-purush, who is created by the elements, and assumes his form. He then enters into Brahma, Vishnu and Shiv and assumes their respective forms. In this manner, such an extremely powerful, extremely lustrous and extremely great God, conceals His prowess and lustre within Himself, and assumes the form of a human for the salvation of souls. He assumes a form that can be visualised by people, in order that they can have His *darshan*, serve and offer worship, etc., to that form. If a tiny thorn pricks the leg of an ant, the thorn cannot be removed using a lance or a knife. It needs to be removed using a minute needle. Similarly, God conceals His greatness within Himself and assumes an incredibly minute form. This is like the deity of fire, Agni, who conceals his light and flames and assumes a human form. Similarly, God conceals His powers and behaves like a human for the salvation of souls. Only a fool would question why God does not reveal His powers. The reality is that God has concealed His greatness for the salvation of souls. If God did show Himself with His actual greatness, even the universe would be insignificant in comparison. In that case, how insignificant would the souls be? Time (*kaal*), deeds (*karma*) and Maya are unable to entrap someone who has a firm determination with an understanding of God. Therefore, there remains nothing more to achieve for such a person who has recognised God as He truly is, in this manner [4].”

[4]

- (4) Then, Nityanand Swami asked, (4) “Does God assume a human form in the order stated or does He ignore the order and directly assume a human form?” Shreej Maharaj replied, “The order is not important. For example, if someone dives into a lake he can emerge from the water at the same spot, at the edge of the lake, or he may reappear nearby. In the same manner, Lord Purushottam dives into the abode in the form of Akshar, and then, may directly assume a human form, or, if it is His wish, He may assume a human form following the sequential order [5].”

[5]

- (5) Shreej Maharaj continued, (5) “I shall briefly narrate the characteristics of someone who has an extremely firm determination, so listen. Someone may have a perfect determination and be a staunch ascetic. However, he would willingly engage himself in worldly activities if he is instructed to do so by Me. He would never back away from such activities. Moreover, he would not do it begrudgingly; he would be pleased to carry out the tasks. The second characteristic is that he may have a particular nature that he has tried millions of ways to

remove, but cannot do so. Even so, if he senses that it is God's insistence that the trait be eliminated, he immediately renounces it. The third characteristic is that even though his observance of the *vartmans* is flawed, he cannot live without listening to the discourses of God, or without singing His devotional songs or, without associating with the *sants* of God, even for a short while. He finds faults within himself but perceives many virtues in *sants*. He understands the supreme glory of discourses and devotional songs about God and the *sants* of God. A person, whose behaviour is in accordance with these characteristics, should be recognised as someone who has a perfect determination. Even if such a person one day breaches a *vartmans* due to his destiny, he will never be left without attaining salvation [6]. [6]

"However, if someone does not have such a determination, then, irrespective of however staunch an ascetic he is, his salvation is not assured [7]." [7]

Gadhada First Section Vachanamrut 63 {63}

Rahasyarth Pradeepika Tika

There are five questions in this Vachanamrut, in which the third and fifth are merciful statements. In the first question, Shreej Maharaj has stated that if a person's determination is deficient, he becomes disheartened when the Lord does not show His powers and his heart becomes dispirited. When the evil desires that arise in such a person do not subside, he casts faults upon the Lord, and questions why his evil desires are not being destroyed [1]. In the second, those who have a perfect determination know that Akshardham and the *Muktas* exist wherever this Maharaj [God] presides [2]. In the third, Shreej Maharaj has narrated the manner of truly recognising Him. He explains that from the Earth to *murtiman* Mul-akshar, each successive category in the hierarchy is progressively greater. The higher category is the cause of the lower, is more subtle than the lower, and each category is *murtiman*. Mul-akshar has been referred to using the name 'abode', and is described as being extremely vast. He has been described as existing with infinitely many cosmoses floating around like atoms within every pore of his body, i.e. within the rays of his lustre. Shreej Maharaj forever resides within this Mul-akshar; in T.4, it is stated that Shreej Maharaj resides there through His rays [3]. In the fourth topic, Shreej Maharaj states that He resides in an *anvay* form, through His radiance, i.e. through His lustrous Akshardham, amongst all those narrated in T.3, such as Akshardham, i.e. Mul-akshar, and within the innumerable cosmoses and within the Lords of these. In this manner, He pervades in an *anvay* form within all, starting from Mul-akshar and including Vishnu, Brahma, Shiv, etc. He resides with His *Muktas*, whose lustre is equivalent to millions and millions of suns and who constantly serve Him in His lustrous Akshardham. Shreej Maharaj is immensely powerful and extremely lustrous in this way. He exists in the form of a human for the salvation of souls. Those who understand His glory in this manner attain an immovable determination in Him and become free from the bond of time (*kaal*), deeds (*karma*) and Maya. There remains

nothing more for them to achieve [4]. In the fourth question, Shreejimaraj has stated that He may either directly assume a human form, or go through the hierarchical sequence to do so [5]. In the fifth question, He has described the characteristics of a disciple who has an immensely firm determination [6]. Those who do not have such a firm determination are not assured salvation [7]. These are the seven topics.

Q1 In Q.2, it is stated that the only supreme abode is the place where the Lord resides. Which abode is this?

Ans Shreejimaraj's lustrous Akshardham has been referred to as the supreme abode. The *pratyaksh* God refers to Himself. Therefore, wherever the Vachanamrut mentions the *pratyaksh* God, it should be understood that it refers to Shreejimaraj.

Q2 *Sants* are said to be like Narad, Sanak etc.; disciples are stated as being like Uddhav, Akroor and the Gops; and women are said to be like the Gopis, Laxmi, Sita and Parvati. However, in GLS.2 T.2, this assembly of disciples is said to be superior to the assemblies in the abodes such as Golok and Vaikunth. How should this be understood?

Ans In the same manner that Narad, Sanak, etc., Uddhav, etc., and Laxmi, etc., are the *Muktas* of their respective cherished deities, these *sants*, and male and female disciples are the *Muktas* of the Lord of Akshardham, i.e. the *pratyaksh* Lord Shree Swaminarayan. In L.11 Q.2, it is said that these places should be known as the abodes of the cherished deities, and the attendants should be known as the *Muktas* of those cherished deities.

Q3 In Q.3, the master of Vairaj is called Purushottam, and Purushottam's abode is stated as being Akshar. However, there are many categories between Vairaj and Shreejimaraj. In this instance, Purushottam is directly stated as being the Lord of Vairaj. Who is this Purushottam? His Akshardham is mentioned; what should be understood by this? A pore of Akshardham is mentioned; what does this mean?

Ans The original master (*swami*) of all, from Vairaj to Mul-akshar and of the *Muktas* beyond these, is Shreejimaraj. Therefore, He is called the master. The *murtiman* Mul-akshar is called Akshardham in this context. The rays of this *murtiman* Akshardham are described here as the pores.

Q4 Cosmoses float around in the pores, i.e. Mul-akshar's rays of lustre. What are these cosmoses?

Ans In this context, the Mul-purush category is referred to as cosmoses. The Vasudev-brahm category is said to be their Lord (Ishwar).

Q5 Starting from the element earth, all the way up to Mul-akshar, each successive category in the hierarchy is described as being the cause of the former and *murtiman*. It is then mentioned that the Lord's Akshardham is immensely great. Who should be understood as the Akshar that is mentioned first, and what is the Akshardham that is stated later?

Ans The *murtiman* Akshar refers to Mul-akshar. This Akshar is the place where Shreejimaraj resides in an *anvay* form and is therefore called Akshardham in this context.

Q6 What is the principle behind the ten examples mentioned here, i.e. from a tiny mosquito up to the Earth?

Ans In the same way that tiny mosquitoes are infinitesimal in comparison to the Earth, many Earths of many cosmoses exist around *murtiman* Mul-akshar, and form an insignificant obstacle around him. These are like the mosquitoes (1). Just as colonies of ants are miniscule in comparison to the Earth, an insignificant obstacle of water exists around Akshar. These are like the ants (2). In the same manner that scorpions are extremely tiny in comparison to the Earth, an insignificant obstacle of lustre exists around Akshar (3). Just as groups of snakes are tiny compared with the Earth, an insignificant obstacle of wind exists around Mul-akshar (4). In the same way that flocks of eagles are small compared to the Earth, an insignificant obstacle of space exists around this Akshar (5). Just as herds of buffaloes are tiny in comparison to the Earth, an insignificant obstacle of Ahankars exists around Akshar (6). Just as herds of elephants are extremely small compared to the Earth, an insignificant obstacle of Mahat-tattva exists around Mul-akshar (7). Just as the ranges of the Girnar mountains are small compared to the Earth, an insignificant obstacle of Pradhan-Purushs exists around Mul-akshar (8). In the same way that the ranges of the Meru mountains are insignificant in comparison to the Earth, an insignificant obstacle of Prakruti-Purushs exists around Mul-akshar (9). Just as the ranges of the Loklok mountains are very small in comparison to the Earth, an insignificant obstacle of Vasudev-brahms exists around Mul-akshar (10).

Therefore, in the same way that the Earth is larger than everything from the tiny mosquitoes, etc., up to the Loklok mountains, Mul-akshar is very much greater than all the categories, from Earth up to the numerous Vasudev-brahms. In the same manner, innumerable Mul-akshars exist in front of the lustre of Shreejimaraj, i.e. Akshardham. Such is the extreme vastness of Shreejimaraj's lustrous abode. Shreejimaraj is the cause and sustenance of this abode.

Q7 It is said that the cause of Mul-prakruti is called Brahm, and the cause of all is Akshar-brahm. Who are these?

Ans In this context, Mul-purush is referred to as Brahm and Mul-akshar is referred to as Akshar-brahm.

Q8 Vasudev is called Brahm. So why has Mul-purush been called Brahm?

Ans Mul-purush is the cause of all the incarnations and the infinitely many cosmoses that exist below him. Through his lustre, he sustains Maya and the infinitely many cosmoses that emerge from her. He pervades through all and rewards all according to their deeds. He is the greatest among all those entities that have the same function and therefore, he is described using the name Brahm.

Q9 Here, it is said that no stages of contraction or expansion exist for the abode that exists in the form of Mul-akshar. However, in L.7 Q.2 T.6, the stages of contraction and expansion for even Shreejimaraj have been described. How can this be understood?

Ans In GFS.46, it is said that the qualities of being *anvay* as well as being *vyatirek* and the stages of

contraction and expansion in the actions of Purush, are due to Purush himself. However, Shreejimaraj resides in an *anvay* form within Purush through His lustre. As a result of this union with Purush, the stages of contraction and expansion for Shreejimaraj are described in L.7, but in reality, they refer to Purush only.

Q10 The forms of Vairaj and Mul-akshar are described as being extremely vast. How should this be understood?

Ans Their forms are described as being extremely vast by not distinguishing between their forms and their lustre. According to L.2 Q.2, it is said that Mul-prakruti, Agni (deity of fire), Varun (deity of air), the Sun-deity and Shreejimaraj, are all the size of humans, but their actions are substantial. Therefore, the *Murtis* of Shreejimaraj, Mul-akshar, Brahm, Mul-purush, i.e. Ishwar, etc., are all the size of humans; no one's *Murti* is larger. Wherever the *Murti* has been described as being vast, it refers to the unity of the lustre of the *Murti* and the *Murti* itself, but it should not be understood that the *Murti* is vast. Therefore, in this Vachanamrut, it should be understood that the form of Akshar has been described as being vast due to him being indistinguishable from his lustre. Shreejimaraj's lustre is limitless. In L.15 Q.5, it is stated that there are significant differences between the lustre of Jeev, Purush, Akshar and Purushottam. The lustre of Shreejimaraj is infinitely greater than that of Mul-akshar. The lustre of the entire category of Mul-akshar does not even form a millionth part of Shreejimaraj's lustre. It is said that the lustre of Shreejimaraj is such that whoever He showers His grace upon, attains an extraordinary vision. No-one else is able to have such a distinctive perception. Therefore, only the *Param-ekantik* and *Anadi-muktas*, who have become *Purushottam-roop*, have this distinctive perception. Those who believe that they exist in the same form as Mul-akshar are not able to see the difference between the lustre of Mul-akshar and the lustre of Shreejimaraj. Therefore, the greatness of Shreejimaraj is limitless. In GFS.72 Q.2 T.4, it is said that infinitely many universes float like atoms within each pore of Shreejimaraj. Again, this greatness refers to the unity of the *Murti* of Shreejimaraj and His lustre. It should be understood that the universes, in this context, refer to Mul-akshar.

Q11 In P.1 T.1 and GFS.66 T.1, Shreejimaraj's own lustre is called the abode. In GMS.13 T.2, His own lustre is called Akshardham. In GMS.50 T.1, His own lustre is described as homogeneously intense, and it is said that He resides there with His *Muktas*. In GFS.45, His lustre is described as being entirely pervasive and *nirakar*. In GFS.7 T.1 and GLS.36 Q.1, Shreejimaraj's lustre has been described as the cluster of Brahm-jyoti. Here, it is said that He eternally resides there with His *Muktas* in an eternally *sakar* and *murtiman* form. In this and many other instances, His lustre itself is called Akshardham. However, here Mul-akshar is called the abode. What is the reason for this?

Ans Shreejimaraj exists in an *anvay* form within Mul-akshar through His lustre. Therefore, it has been called the abode. The fact that Shreejimaraj resides in an *anvay* form within Mul-akshar has been stated in GFS.7 T.1, GFS.41, S.5 Q.2 and K.8 T.1, etc. In GFS.21 T.7, this Mul-akshar

is said to be another form of Shreej Maharaj's lustrous abode, and the activities that he performs, such as creation, is called his service.

Q12 Apart from this particular Vachanamrut, has Mul-akshar been described using the name abode anywhere else?

Ans Mul-akshar is referred to as the abode in GFS.51 and S.17.

Q13 The *Muktas* who have attained the same qualities as Shreej Maharaj remain in His service in the abode. How should they be understood?

Ans Excluding qualities such as being the master, donor and the controller, they have similar qualities [as Shreej Maharaj] such as appearance, virtues, loveliness, beauty, independence, prowess, glory, ability, and the ability to shower bliss. This is described in GMS.67.

Q14 The Lord enters into Akshar. Which Akshar does this refer to? And, in which way does He enter?

Ans The Akshar into which He enters should be understood as the one who is *murtiman*. From Akshar to Brahma, etc., the Lord exists within all through His omniscient power to an extent that is dependent on the calibre of each entity. At the time of creation, He inspires each entity with His omniscient power. This is what is meant by entering into each entity. Therefore, the entry refers to this inspiration. However, He is separate from all others and is *murtiman* in His lustrous abode and showers ecstasy to His *Muktas*.

Q15 In Q.4 T.5, it is stated that He either assumes a human form directly or assumes a human form following an order. How should this be understood?

Ans When Shreej Maharaj Himself manifests, it should be understood that He does so directly. When His incarnations manifest, His prowess enters into them. So it should be understood that this refers to Him following the hierarchical order.

Q16 In Q.5 T.6, it is said that even if someone breaches a *vartman*, he still attains salvation. Which *vartmans* does this refer to? What kind of salvation does he attain?

Ans These *vartmans* refer to any of the five *vartmans*. If someone has a firm determination, he does not fall from the path of salvation if he breaches any of these *vartmans* due to destiny. However, he does have to face punishment before attaining the abode.

Rahasyarth Pradeepika Tika 63

Gadhada First Section, Vachanamrut 64

In Samvat 1876, Fagan Vad 9 (Thursday 9 March 1820), Swami Shree Sahajanandji Maharaj was presiding on a dais placed in the vestibule of the east-facing room, at the court of Dada Khachar in Gadhada. He was adorned with a white scarf (*khes*) and another white scarf with a black border was draped around Him. A *dhoti* with a silk border was tied on His head. He was wearing a new *kanthi*, made of basil-wood, around His neck. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Then, Shreejimaraj asked the *munis* a question. (1) “The Shruti [Vedas] states that the *aatma* and Akshar are the body (*sharir*) of Purushottam i.e. the Lord. *Aatma* is entirely perfect and is invariable. No anxieties exist within that *aatma*. Just as God is beyond Maya, the *aatma* is also beyond Maya. In what way is this *aatma* considered to be the body of God? The body of a soul is completely distinct from the soul itself, and it is variable. However, the *dehi*, i.e. soul, is invariable. Therefore, the body (*deh*) and the soul (*dehi*) are completely distinct. In the same manner, there should also be a distinction between Purushottam and the body of Purushottam. So tell Me, what is the nature of this distinction?” All the *munis* tried to answer according to their understanding but none could provide the actual answer. Therefore Shreejimaraj said, “I shall answer the question. Lord Purushottam is eternally *murtiman*. Only someone who is *murtiman* can be the *aatma* of something that does not have a body (i.e. it is *ashariri*). For example, Varun is *murtiman* and is the *aatma* of water, which does not have a body. The *murtiman* Agni is the *aatma* of flames, i.e. the fire that does not have a body. The *murtiman* Sun is the *aatma* of light, which does not have a body. In the same manner, the *murtiman* Lord Purushottam is the *aatma* of the Brahm [lustre] that does not have a body. In this manner, Akshar and this Brahm are the body of Purushottam. Lord Purushottam Himself is the *shariri*. An entity that does not have a body is incapable, and like space (*aakash*), it is unable to do anything of its own accord. An entity that is *murtiman*, is powerful and is able to do what it desires. The *murtiman* Lord Purushottam acts as the *aatma*, both in terms of the *aatma* that is the observer (*drashta*) and the *drashya*, in which that *aatma* pervades everywhere. Wherever this *aatma*, i.e. Purushottam, has been described in the scriptures as being the *aatma* of the *drashya* that has a form, Purushottam has been advocated as being the *drashya*. Wherever Purushottam has been advocated as the *aatma* of *drashta*, He is being described as existing without a form. In reality, Lord Purushottam is quite distinct from both the *drashya* that has a form, and the *aatma* that does not have a form; He is eternally *murtiman*. He does not have a worldly physical form. Even though He is *murtiman*, He is the observer of both the observer and *drashya* [1].

[1]

“Such a Lord Purushottam mercifully appears on this Earth in a human form, for the salvation of souls [2].

[2]

“In this manner, someone who understands that He is eternally and divinely *murtiman*, and

has *upasana* and devotion towards Him, attains similar qualities to Him and gains limitless prowess (*aishwarya*) [3]. [3]

“Someone who believes such a God to be *nirakar*, and meditates on Him and has *upasana* in this manner, becomes absorbed into Brahm-sushupti, and never returns. He never attains any prowess. I have spoken about this matter from My own experiences, so there is no doubt about it [4]. [4]

“This issue can only be understood from someone who has attained a status within the *Murti* of such a God. Others are not even able to convey such an understanding. Therefore, everyone should be very determined about this matter [5].” [5]

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Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut in which Shreejimaraj has stated that He is the *aatma* of both the *drashta*, i.e. His lustre, and of the *drashya* in which this lustre is prevalent, i.e. *murtiman* Akshar. He remains distinct from both and is eternally *murtiman* [1]. He mercifully appears upon this Earth in a human form for the salvation of souls [2]. In this manner, a person who recognises Him to be divinely *murtiman*, and has *upasana* and devotion towards Him, acquires similar qualities to Him and attains infinite prowess [3]. Someone who believes Him to be *nirakar* and worships Him, becomes absorbed into Brahm-sushupti, from which he never emerges [4]. This issue can only be understood from someone who has attained a status in His *Murti* [5]. These are the five topics.

Q1 In T.1, *aatma* has been attributed with a higher position than Akshar; it has been described using the superlatives of Shreejimaraj, such as being completely perfect and invariable. Which *aatma* is described here? Who should be understood as the *drashya* in which the *aatma* pervades? How should it be understood that Shreejimaraj is the *shariri* of this *aatma*?

Ans The lustre of Shreejimaraj's *Murti* has been called *aatma*. In GFS.45, this *aatma* is described using the name *Sat-chit-anand-brahm*. In GFS.66 T.1, it is referred to as the lustre in the form of Brahm-satta. In GFS.71 Q.5, it is referred to as *nirakar* Akshar-brahm. In K.8 T.1, it is called the *nirgun* form and the *aatma* of Akshar. In P.1 T.1, it is described as the lustre of Shreejimaraj's *Murti*, Akshar-brahm and the abode. In GMS.13 T.2, it is referred to by the three names, *aatma*, Brahm and Akshardham. In GMS.50 T.1, it is described using two names: homogeneously perfect Brahm-swaroop and Akshar-brahm. In GLS.30 Q.1, it is called a mass of Chaitanya. In GLS.36 Q.1, this *aatma* has been called Brahm-jyoti. Therefore, this Brahm refers to the *aatma* in the form of the lustre of Shreejimaraj's *Murti*. It is completely perfect and is the *drashta* of *murtiman* Mul-akshar. *Murtiman* Mul-akshar is the *drashya* of this *aatma*. That means that this *aatma* pervades through *murtiman* Mul-akshar and therefore, the *aatma* has been described as

the *drashta*, and *murtiman* Mul-akshar as the *drashya*. It should be understood that Mul-akshar is the *sharir* of this *aatma* and therefore, this *aatma* is the *shariri* of Mul-akshar. The *aatma* that is called Brahm, i.e., the lustre of Shreejimaraj, is sustained by Shreejimaraj. Therefore, Shreejimaraj is the *shariri* entity and *aatma* is the *sharir*.

Q2 It is stated that an entity that does not have a body is (*ashariri*) is incapable and is unable to do anything of its own accord, whilst an entity that is *murtiman* is powerful. Mul-akshar is *murtiman* and therefore should be powerful, whereas *aatma* is *nirakar* and should be incapable. Therefore, how can such an incapable *nirakar aatma* be described as pervading through *murtiman* Mul-akshar?

Ans The lustre of a *Murti* is powerless in comparison to that *Murti*. However, it is more powerful than anything hierarchically below it; it is their sustenance, controller and pervades through them. Therefore the lustre of Shreejimaraj is powerless in comparison to Shreejimaraj, but it sustains, controls, and pervades through Mul-akshar. The lustre of Mul-akshar is powerless with respect to Mul-akshar, but it sustains, controls, and pervades through Vasudev-brahm. The lustre of Vasudev-brahm is powerless in comparison to Vasudev-brahm, but it sustains, controls, and pervades through Mul-purush. Therefore, an entity is described as powerless in comparison to its cause, but it is powerful with respect to its creations.

Q3 Who has been described as the *drashya* and *drashta*?

Ans One's body is called the *drashya* or the body (*sharir*). The *chaitanya* category, i.e. Jeev, which sustains the body is called the *shariri*, *drashta* and soul (*aatma*) of the body. The lustre of Mul-purush, which sustains the *chaitanya* category, i.e. Jeev, is described as the *shariri*, *drashta* and soul. Therefore, *murtiman* Mul-purush is called the Lord of the *chaitanya* category, i.e. Jeev. The lustre of Vasudev-brahm is called *shariri*, *drashta* and the soul of entities such as *murtiman* Mul-purush. *Murtiman* Vasudev is called the Lord of entities such as Mul-purush. The lustre of Mul-akshar is called the *shariri*, *drashta* and soul of entities such as Vasudev-brahm. *Murtiman* Mul-akshar is called the Lord of entities such as Vasudev-brahm. The lustre of Shreejimaraj is called the *shariri*, *drashta* and soul of entities such as Mul-akshar. The *murtiman* Purushottam Shree Swaminarayan is called the Lord of all such as *murtiman* Mul-akshar.

Q4 Are the entities stated above, able to have the *darshan* of the entities that are above them?

Ans The Jeev category is influenced by Maya and as a result, a veil in the form of Maya exists between the lustre of Mul-purush and these Jeevs. Therefore, the Jeev category is not able to have the *darshan* of Mul-purush's lustre. Mul-purush has arisen from the assembly of Vasudev-brahm. When his creations are destroyed, he resides next to Vasudev. Vasudev-brahm and Mul-akshar have their own separate abodes and are unchangeable (*achal*). They cannot come and go from an entity who is superior to them. Therefore, Vasudev-brahm is granted the *darshan* of Mul-akshar through his lustre, and Mul-akshar is granted the *darshan* of Shreejimaraj through His lustre. In the same way that creatures that live in the ocean are able to see the water but are not able to see Varun; and humans, mammals, birds etc., can all see sunlight, but are not able

to see the *Murti* of the Sun-deity; and the sage Valkhilya resides near the Sun-deity but is able to have his *darshan*, the *Param-ekantik-muktas* of Shree Swaminarayan are able to have the *darshan* of *sakshat* Lord Shree Swaminarayan, whilst the *Anadi-muktas* reside in the *Murti* of Lord Shree Swaminarayan and enjoy His ecstasy. This is what I have seen with my own eyes and have narrated it as it is.

Q5 Shreejimaraj has described the *murtiman* Mul-akshar as being the *drashya*, and has described His own lustre as being the *aatma* of this *drashya*, i.e. *murtiman* Mul-akshar. He has described His own *murtiman* form as being the *aatma* of His lustre, i.e. *drashta*. Wherever the scriptures have described the *aatma* of the *drashya*, they refer to a *murtiman* entity; and where they have described the *aatma* of the *drashta*, they have described a formless (*aroop*) entity. According to such philosophies of the *paroksh* scriptures, the *aatma* of a *murtiman* entity is *murtiman*, and the *aatma* of a *nirakar* entity is *nirakar*. How should this be understood?

Ans Wherever *paroksh* scriptures mention Mul-purush Purushottam as being the *aatma* of the universe that was created by Maya, he is being described as the universe. Wherever this *aatma* is described as being the lustre of Mul-purush, which is the *aatma* of the universe, it is being described as being formless. However, he is not being described as distinct from either the *drashya*, i.e. the universe, or the lustre, i.e. *drashta*. This is because the *paroksh* scriptures have not described the Lord as being distinct from both the *drashya*, i.e. the universe, and His lustre that pervades the universe through His omniscient power. Therefore, Shreejimaraj has said that what He has said can only be conveyed by those who have attained a status in His *Murti*, i.e. in Him. Therefore, Shreejimaraj has stated His principle that His lustre is the *aatma* and controller, and pervades through *murtiman* Akshar. He is the *murtiman aatma* of that lustre and is also beyond both this Akshar and His own lustre. Someone who recognises Him in this way, i.e. as being distinct from Mul-akshar and His own lustre; and regards Him as eternally and divinely *murtiman*; and worships Him and offers devotion to Him accordingly, attains similar qualities to Him, and acquires numerous prowess, i.e. he becomes like the Lord's *Anadi-muktas*. He explains this issue to others, and can elevate them into *Muktas* like himself, so that they too enjoy the ecstasy of the *Murti*. However, besides the Lord or His *Muktas*, no-one can convey this matter and His ecstasy cannot be attained. The material bodies that are the *drashya* of the *chaitanya* category i.e. Jeev, that resides within Maya, are *sakar*; and the *chaitanya* category i.e. Jeev, itself, i.e. the *drashta*, is *nirakar*. Mul-purush, Vasudev-brahm and Mul-akshar exist beyond Maya and are all divinely *murtiman*. The lustre of each entity is their respective *drashya*. Therefore the *drashya* of a *murtiman* entity is *nirakar*, and the *drashta* of their lustre, i.e. themselves, are *murtiman*. Shreejimaraj is the *drashta* of all of these. Again, the lustre of Shreejimaraj is His *murtiman* form's *drashya* and *murtiman* Mul-akshar's *drashta*. The lustre of Mul-akshar is his *drashya* and Vasudev-brahm's *drashta*. Similarly, the lustre of Vasudev is his *drashya* and Mul-purush's *drashta*. The lustre of Mul-purush is his *drashya* and *drashta* of the *chaitanya* category, i.e. Jeev, which resides in Mul-maya. This Jeev category is *nirakar* and the *drashta* of their respective bodies because there is a sentiment of body (*deh*) and soul (*dehi*) between them.

Q6 In T.3, it is stated that those who meditate on and worship God whilst considering Him to be *nirakar*, become absorbed into a state of Brahm-sushupti. What is meant by this Brahm-sushupti state?

Ans During one's period of endeavouring (*sadhan-kaal*), a person may meditate, worship, have *upasana*, and devotion towards the incarnations of God whilst considering them to be *sagun*. Such a person may adhere vehemently to their commands and strictly obey the prescriptions (*vidhi*) and prohibitions (*nishedh*) stipulated in the scriptures. However, if he is of the opinion that the *nirgun* form of God is *nirakar*, he cannot recognise God as being beyond the lustre of Mul-purush. Therefore, such a person becomes submerged into the lustre of Mul-purush, like a pebble sinking into water. A person who understands God to be *nirakar* does not attain anything greater than this. In this case, this lustre is called the Brahm-sushupti. Someone who understands God to be only *nirakar*, and does not worship or revere the incarnations of God that have manifested onto this Earth, are *shushk* Vedantis, and such individuals go to hell (*Narak*).

Rahasyarth Pradeepika Tika 64



Gadhada First Section, Vachanamrut 65

In Samvat 1876, Fagan Vad 14 (Monday 13 March 1820), Shreejimaraj was presiding on a *gadi-takiya*, which had been placed in the vestibule of His own sleeping chambers, at the court of Dada Khachar in Gadhada. He was dressed entirely in white garments. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face. Shreejimaraj was conducting the narration of a scripture. At that time, Shreejimaraj called the senior *paramhansas* towards Him. When the chapter of the scripture had concluded, Shreejimaraj said, “Now let the senior *sadhhus* conduct a session of questions and answers amongst themselves, because one’s intellect can only be recognised through such questioning and answering.”

- (1) Then, Swayamprakashanand Swami asked Paramanand Swami a question. (1) “How does space (*aakash*) emerge and disappear?” Paramanand Swami tried to answer the question but was unable to. So, Shreejimaraj said, “When a child is initially in the womb of his mother, and at the time of birth, the cavities in his organs, such as the heart, are all tiny. As the child grows, those cavities also grow. The space within these cavities also appears to increase. When he reaches an old age, the cavities of the organs contract and the space within them also seems to decrease. Similarly, when the Virat body is born, space appears to be generated in the cavities of its internal organs such as the heart. When this Virat body is destroyed, the space also seems to disappear. The emergence and disappearance of space occurs in this manner. However, the space that sustains all is eternal in the same way that Prakruti-Purush is eternal. Therefore, it can not be said to emerge or disappear. Space can also be created and destroyed through trance (*samadhi*); the manner in which this occurs is known only to those who experience this state [1].”

[1]

- (2) Then, Paramanand Swami asked Swayamprakashanand Swami a question. (2) “How does the Sushumna artery exist within the body? And how does it exist outside of the body?” Swayamprakashanand Swami tried to answer the question but could not. So, Shreejimaraj said, “The mechanisms of the universe are the same as those of this body. They exist on a small scale in the body and are much larger in the universe. The form of the universe is the same as the form of the body. Just as there are rivers in the universe, arteries exist within the body. Just as there are oceans in the universe, there is water in the abdomen. Just as the Moon and the Sun exist, the body too has the Moon and the Sun within the Ida and Pingla arteries. In the same way that all these exist in the universe, they also exist in the body. The arteries of the organs in the body are unified with those in the universe. When one reaches the source of the tongue, the deity Varun is attained. When one reaches the source of his speech, the deity Agni is attained. When one reaches the origin of the sense of touch, the deity Vayu is attained. When one reaches the origin of the penis (genitalia), the deity Prajapati is attained. When one reaches the origin of the arms, the deity Indra is attained. Similarly, when the Sushumna artery that resides in the heart reaches its destination i.e. Brahm-

randhra, the deity of Agni Abhimani, Vaishvanar, who resides in the Shishumar-chakra, is attained. Such a person is then able to see along the direct path of light that extends from Brahm-randhra to Prakruti-Purush. This path of light is called Sushumna. In this manner, the Sushumna artery exists in the body and in the universe [2].”

[2]

- (3) Again, Paramanand Swami asked Swayamprakashanand Swami another question. (3) “Which one state: the waking (*jagrat*), dream (*swapna*) or deep sleep (*sushupti*) state, ends first?” When Swayamprakashanand Swami was unable to answer the question, Shreej Maharaj said, “When one is in the awaken state and lovingly focuses on the *Murti* of God, the waking state ceases first, then the dream state and finally the deep sleep state. When one contemplates in the mind whilst in a dream state, and focuses on the *Murti* of God, the dream state ends first, then the waking state and finally the deep sleep state. When someone subconsciously focuses on the *Murti* of God whilst in the deep sleep state and concentrates, the deep sleep state ends first, followed by the wakeful state and finally the dream state.” Shreej Maharaj answered the question in that manner [3].

[3]

- (4) Then, Swayamprakashanand Swami asked Paramanand Swami a question. (4) “How can one understand the power of knowledge (*gnan-shakti*), the power of actions (*kriya-shakti*) and the power of will (*ichha-shakti*) that resides in God?” Shreej Maharaj laughed and then said, “Even you won’t know the answer to that question.” Having said this, Shreej Maharaj began to answer the question. “When *sattvik* attributes are prevalent in a person, the reward of any action that he performs is the awakened state. When *rajas* attributes are predominant in a person, the reward of any action that he performs is the dream state. When *tamas* attributes are prevalent in a person, the reward of any action that he performs is the deep sleep state. When a person is in this deep sleep state, he becomes inanimate like a slab of stone. He has no knowledge of whether he is a scholar or a fool; whether he has performed a particular task or whether it remains to be done; whether he is of a particular caste, class (*varna*) or stage of life (*ashram*); what his own name is; or what he looks like; whether he is a deity or human, a child or aged; or even if he is moral or sinful. No such knowledge is retained. When a person is in such a state, God, using the power of knowledge, awakens him from this deep sleep and makes him aware of all of his actions. This is known as the power of knowledge. All the actions that such a person does are done by relying on God’s power of actions. This is known as the power of actions. The desires for objects that such a person has, occur as a result of the power of God’s will. This is known as the power of will. The waking, dream and deep sleep states are not only experienced by someone by virtue of his actions, but also by virtue of the donor of the consequences of such actions, i.e. the Lord. The Lord enables him to experience the consequences of his actions; only then does he experience them. When a person experiences the consequences of his wakeful state, he cannot enter the dream state by simply wishing to do so. This is because God, who is the donor of the consequences of one’s actions, restricts his inclination (*vrutti*) of mind. If

someone is in a dream state, he cannot enter the wakeful state by simply wishing to do so, nor is he able to enter the deep sleep state, nor can he enter the dream or wakeful states from the deep sleep state. A person can only experience the consequences of his actions in the particular states in accordance with the will of God; He is the conveyer of these consequences. However, that person can not experience them through his own desire or actions. In this manner, the powers of knowledge, actions and will, reside in God.” Shreej Maharaj mercifully answered the question in this manner [4].

[4]

Gadhada First Section Vachanamrut 65 {65}

Rahasyarth Pradeepika Tika

There are four questions in this Vachanamrut. In the first, Shreej Maharaj has narrated the emergence and disappearance of space, which is the creation of the *tamas* attributes, but He has not described the disappearance of the space that sustains all [1]. In the second question, the unity between the body and the universe has been stated. The end of the Sushumna artery is stated as being Brahm-randhra. When someone attains this Brahm-randhra, he is able to see the lustre of Mul-purush [2]. In the third question, Shreej Maharaj has stated that the wakeful state ceases first in those who concentrate with love on the *Murti* of God. If someone contemplates in his mind whilst in a dream state, and focuses on the *Murti* of God, then the dream state ends first. If, he subconsciously focuses on the *Murti* of God whilst in the deep sleep state and concentrates on the *Murti*, the deep sleep state ends first [3]. In the fourth question, Shreej Maharaj has stated that a person is not able to experience the consequences of the wakeful, dream and deep sleep states by virtue of his own wishes or actions; the consequences of any state can only be experienced if Shreej Maharaj confers them [4]. These are the four topics.

Q1 In Q.1, it is stated that space can be created and destroyed through trance. How should this be understood?

Ans In the same way that the cavities of the organs expand and contract resulting in the creation and disappearance of space, when someone who is capable of falling into a trance, attains the trance state, his arteries are drawn towards his soul and contract. By this process, space disappears. When he leaves the trance state, his arteries expand and space is created. In this manner, space is created and destroyed in a trance.

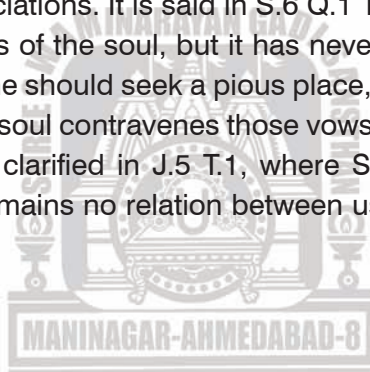
Q2 In Q.2, it is stated that when the source of the organs of a particular sense is reached, a particular deity is attained. In what way is a deity attained?

Ans Someone who practices yoga is able to align the arteries of each of the organs with his soul. When he draws the soul through any artery and reaches the end of that particular artery, he can visualise the deity of that organ.

Q3 In Q.4, it is stated that a soul receives knowledge by relying on the Lord's power of knowledge, he is able to perform actions by relying on the Lord's power of actions, and he is able to have desires for objects by relying on the Lord's power of will. In that case, God becomes the doer of any action and so the results of sins or meritorious deeds should not affect the person. In GFS.29 Q.1 and GFS.78 Q.1, and in other places, it is stated that one should seek a pious place, time, etc. However, if God is the doer of one's actions, what motivation is there for a soul to seek a good place, etc., since actions only occur if God makes them happen? A contradiction seems to exist. How should this be understood?

Ans The consequences of any previously performed deeds, which take place when any of the three attributes are prevalent, are experienced in any of the three states of the body. These consequences can only be experienced with the support of God's powers of knowledge, actions and will. It is stated that these consequences cannot be experienced by virtue of a person's own wishes or actions. Any actions that a person performs are not resultant from these powers of God, but only the consequences of these actions are experienced as a result of God's power. The power does not cause a person to perform actions; they are performed as a result of one's intellect and associations. It is said in S.6 Q.1 T.2 that God is the conveyer of the consequences of the three states of the soul, but it has never been stated anywhere that God causes the actions. Therefore, one should seek a pious place, etc., maintain an association with a *sant* and observe the vows. If a soul contravenes those vows, he has to endure the detrimental effects of those actions. This is clarified in J.5 T.1, where Shreej Maharaj has stated, "If you disobey My commands, there remains no relation between us."

Rahasyarth Pradeepika Tika 65



Gadhada First Section, Vachanamrut 66

In Samvat 1876, Fagan Vad Amas (Tuesday 14 March 1820), Swami Shree Sahajanandji Maharaj was presiding on a dais placed in the vestibule of the east-facing room, at the court of Dada Khachar in Gadhada. He was wearing a scarf (*khes*) with black borders, and a white shawl (*pachedi*) was draped around Him. A white turban (*feto*) was adorned on His head. A congregation of *munis* and disciples from various regions had assembled before His lotus face.

- (1) Then, Shreejimaraj said, (1) “The Shreemad-Bhagwat scripture describes the four forms of Vishnu (Chatur-vyuh): Vasudev, Sankarshan, Pradyumna and Aniruddh. In some places, they are said to be *sagun*, and in other places they are said to be *nirgun*. Where they are described as *nirgun*, it refers to Lord Vasudev. Where they are described as *sagun*, it refers to Sankarshan, Pradyumna and Aniruddh. Therefore, when they are described as being *nirgun*, the listener and reader both become confused and believe that God exists without a form; this is the misunderstanding that exists within them. Such equivocal words in the scriptures cannot be comprehended by anyone apart from *Ekantik* disciples. These equivocal words are, ‘God has no form’, ‘He has the form of lustre (*jyoti*)’, ‘God is *nirgun*’, and ‘God is all-pervasive’. When a fool hears these words, he believes that the scriptures have described God as existing without a form. However, an *Ekantik* disciple understands that wherever the scriptures have described God as existing without a form and is *nirgun*, it is to dismiss the idea that God has a material (*mayik*) form and attributes (*gun*). However, God is an eternally divine *Murti* and possesses innumerable qualities to bestow salvation. God has been described as a mass of lustre, but lustre cannot exist without a *Murti*. Therefore, this lustre is that of the *Murti*. Agni (deity of fire) has a form, and flames emerge out of his form. However, because of all the flames emerging from him, the actual form of Agni is not visible; only the flames are seen. An intelligent person understands that the flames emerge from Agni. In the same manner, water emerges from Varun (deity of water). This water is visible, but the form of Varun is not. Again, an intelligent person understands that the source of all water is Varun. In the same way, the form of Brahm-satta, which exists as lustre equivalent to infinitely many suns, is actually the lustre of Lord Purushottam’s *Murti*. The scriptures contain ideas such as, ‘A thorn is required to remove another thorn before both thorns are discarded; and in the same manner, God assumes a body to rid the world of its burden and once He has done so, He relinquishes His body.’ Hearing such equivocal words, fools misunderstand them to mean that God exists without a form, but they do not understand the divinity of God’s *Murti*. However, an *Ekantik* disciple understands that in order to uphold Arjun’s promise, Lord Shree Krishna took Arjun to Dwarika and travelled on a chariot to retrieve the Brahmin’s son. They crossed the Lokalok Mountains where they eliminated the darkness of Maya using the Sudarshan-chakra. They then rode the chariot into the mass of lustre and retrieved the Brahmin’s son from Bhuma-purush (Shreemad-Bhagwat Section 10 Part 2 Chapter 89 Verse 22 - 66). Lord Shree Krishna was the divine form, and because of this, the wooden chariot

and the horses which were composed of the five elements (*panch bhut*) became lustrous (*chaitanya*), i.e. divine and beyond Maya. If they had not become divine, they would not have been able to reach Brahm, which is beyond Maya, because everything that evolves from Maya merges back into her. Due to the power of God's *Murti*, the material (*mayik*) objects became divine (*amayik*). Fools understand such a *Murti* of God to be material [1].

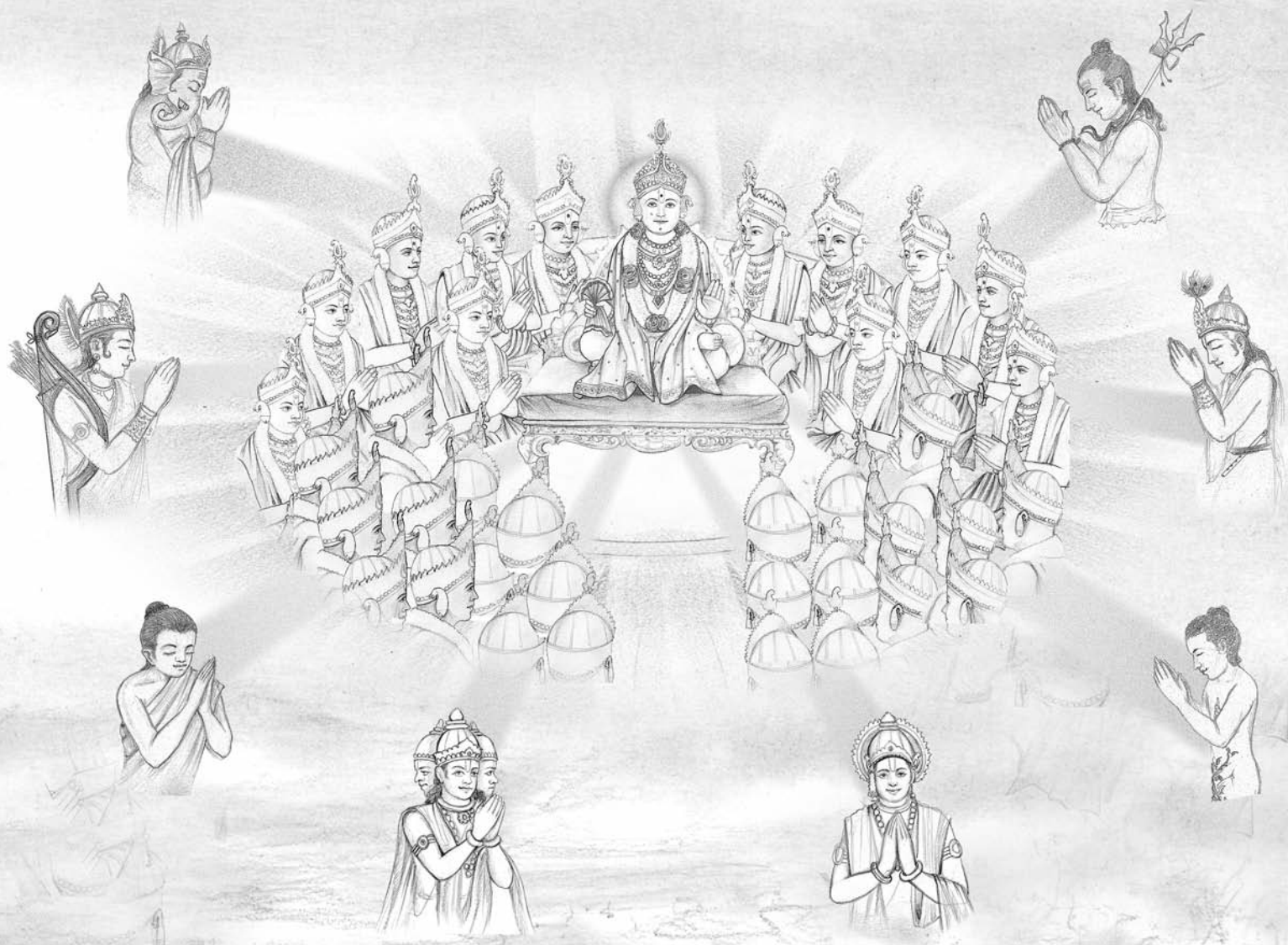
[1]

"An *Ekantik sant* understands the *Murti* of God to be greater than Akshar. He understands that the *murtiman* Lord Purushottam is the *aatma* of infinitely many *Brahm-roop Muktas* and Akshardham. Therefore, if any kind of scripture is being read in which the Lord is advocated as being *nirgun*, it should be understood as a description of the glory of God's *Murti*; but God is eternally *murtiman*. Someone who has such an understanding is called an *Ekantik* disciple [2]."

[2]

Gadhada First Section Vachanamrut 66 {66}

Shreejimaraj presides in His divine, lustrous Akshardham, with infinitely many Muktas seated around Him. Shreejimaraj is the cause of all and the incarnator of all the incarnations. Consequently, the Muktas and incarnations all have profound reverence for the supreme God, Shreejimaraj



Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which Shreej Maharaj has said that where the Bhagwat describes God as being *nirgun*, it refers to Shree Krishna, and where it has described God as *sagun*, it refers to Aniruddh, Pradyumna and Sankarshan. However, when a mass of lustre is mentioned, it should be understood as being the lustre of the *Murti*, in the same way as the lustre of the Sun and of Agni is understood. The lustre that exists as the Brahm-satta, i.e. Akshar-brahm, is of His *Murti*. He eternally exists as a divine *Murti* and possesses innumerable salvation-granting qualities [1]. An *Ekantik sant* understands that the Lord is divine, *sakar* and the *aatma* of infinitely many *Muktas*, who are beyond Akshar, and of Akshardham. He is eternally *sakar*; the cause of all; and the incarnator of all [2]. These are the two topics.

Q1 In T.1, it is mentioned that on the way to Bhuma-purush, the darkness of Maya was encountered. What is this?

Ans An expanse of 2880 million miles of space exists within the sphere of this Earth. Seven islands and seven oceans exist within this space. This is surrounded by the Loklok Mountains. The Loklok are surrounded by darkness. Around this darkness, there exists a spherical layer of earth that is 600 million miles in thickness. Bhuma-purush, along with his endeavouring (*sadhanik*) attendants, resides between this layer and the darkness. This is the darkness that has been referred to.

Q2 Apart from that which is mentioned above, is there any another abode where Bhuma-purush resides?

Ans The entity that is referred to as Pradhan-Purush, is Bhuma-purush himself. Layers of water (*jal*), light (*tej*), air (*vayu*), space (*aakash*), Ahankar, and Mahat-tattva, orbit around the spherical Earth. Beyond all these obstacles, there exists the obstacle of Pradhan-Purush. This is the abode of Bhuma-purush. He resides here, and also gives *darshan* in the Avyakrut abode.

Q3 It is stated that the chariot and the horses became divinely lustrous. What does this mean? What is the Brahm beyond Maya? Which Maya does it refer to?

Ans Lord Shree Krishna conferred his prowess to the chariot and horses, and therefore, they too are referred to as being divine and lustrous. In this mortal world, the darkness that surrounds the Loklok, is called Maya. It is stated that they travelled beyond Maya, i.e. this darkness. However, it is not said that they transcended the eighth obstacle of Maya. The darkness that surrounds the Loklok on this Earth is called the darkness of Maya. In the same manner, the lustre of Bhuma-purush is called Brahm. This Bhuma-purush is a Brahm who is controlled by Maya. Therefore his lustre is also a Brahm who is under the influence of Maya. This Brahm should not be understood as the one who is beyond Maya.

Rahasyarth Pradeepika Tika 66

Gadhada First Section, Vachanamrut 67

In Samvat 1876, Chaitra Sud 7 (Tuesday 21 March 1820), Swami Shree Sahajanandji Maharaj was presiding at the residential quarters of the *munis*, at the court of Dada Khachar in Gadhada. He was dressed entirely in white garments. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Then, Shreejimaraj asked the *munis* a question. (1) “A person has no affection for the pleasures of this world. However, he does have desires for the other world, i.e. the abode of God, and for the *Murti* of God. He confers the benefits of this to anyone who associates with him with the sentiments, ‘it would be most beneficial if this person, who has associated with me, becomes free of all worldly passions and instead develops affection for God.’ All his efforts are aimed at attaining divine ecstasy in the abode of God after leaving his body; he does not do anything for physical pleasure. What understanding is needed in someone who seeks salvation (*mumukshu*), so that the qualities of such a person arise in him? That is the question.” Muktanand Swami answered, “Someone who has no wish for worldly pleasures is a *Sat-purush*. If a person who seeks salvation regards that *Sat-purush* as a deity, and understands that every word that he says is true and behaves accordingly then, the qualities of that *Sat-purush* arise in him.” Then, Shreejimaraj said, “That answer is correct, but listen as I explain the means of attaining an understanding such that someone seeking salvation can attain the qualities of such a great *Sat-purush*. One should recognise the virtues of a person who has no affection for anything except for God in the following way:

A *Sat-purush* is someone who has no wish for worldly pleasures. Numerous people stand before him with joined hands and offer gifts to him, yet still, no desires for worldly pleasures arise within him



‘this person is extremely great. Millions of people stand before him with joined hands, and still, he does not even slightly desire any worldly pleasure. In contrast, he repents in the following manner: ‘I am extremely insignificant as I am totally engrossed in worldly pleasures. I do not understand God even slightly, therefore I have hatred for myself.’ As he continues to repent in this manner, and continues to recognise the virtues of a *Mota-purush* (*Satpurush*) whilst acknowledging his own faults, asceticism (*vairagya*) arises within his heart and the qualities like those of a *Sat-purush* develop within him [1].

[1]

“Now, listen as I describe the characteristics of someone within whom the virtues of a *Sat-purush* never arise. (2) Someone who misunderstands, ‘this person is said to be great, yet he has no sense of discernment. He does not even know how to eat or drink. He does not even know how to dress himself. Even though God has given him much affluence, he does not know how to enjoy it. When he gives to others, he does so without any discernment.’ In this way, innumerable faults are perceived in a *Sat-purush* by someone who has an evil mind. Such a person never acquires the virtues of a *Sat-purush* [2].”

[2]

Gadhada First Section Vachanamrut 67 {67}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut of which the second is a merciful statement. In the first question, Shreejimaraj has explained the understanding needed in order for the virtues of a *Sat-purush* to arise within a person seeking salvation [1]. In the second, the characteristics of someone within whom the virtues of a *Sat-purush* never arise are described [2]. These are the two topics.

Q1 In Q.1, a *Sat-purush* is mentioned. Who does this refer to? A deity is also mentioned. Who does this refer to?

Ans Someone who has a *sakshatkar* about the soul and the Lord is called a *Sat-purush*. In this context, one’s cherished deity (*Ishta-dev*), is referred to as the deity. It is said that a person seeking salvation who understands *Muktas* to be the same as his deity, i.e. Shreejimaraj, attains the qualities of *Muktas*.

Q2 Shreejimaraj said that the answer provided by Muktanand Swami is correct. So why did He continue to answer the same question in a different manner?

Ans The answer given by Muktanand Swami is correct and in fact Shreejimaraj has answered the question in the same manner in GFS.78 Q.12. However, someone had perceived faults in the actions of a great *Mukta*. Shreejimaraj has therefore described the method of eliminating these detrimental thoughts.

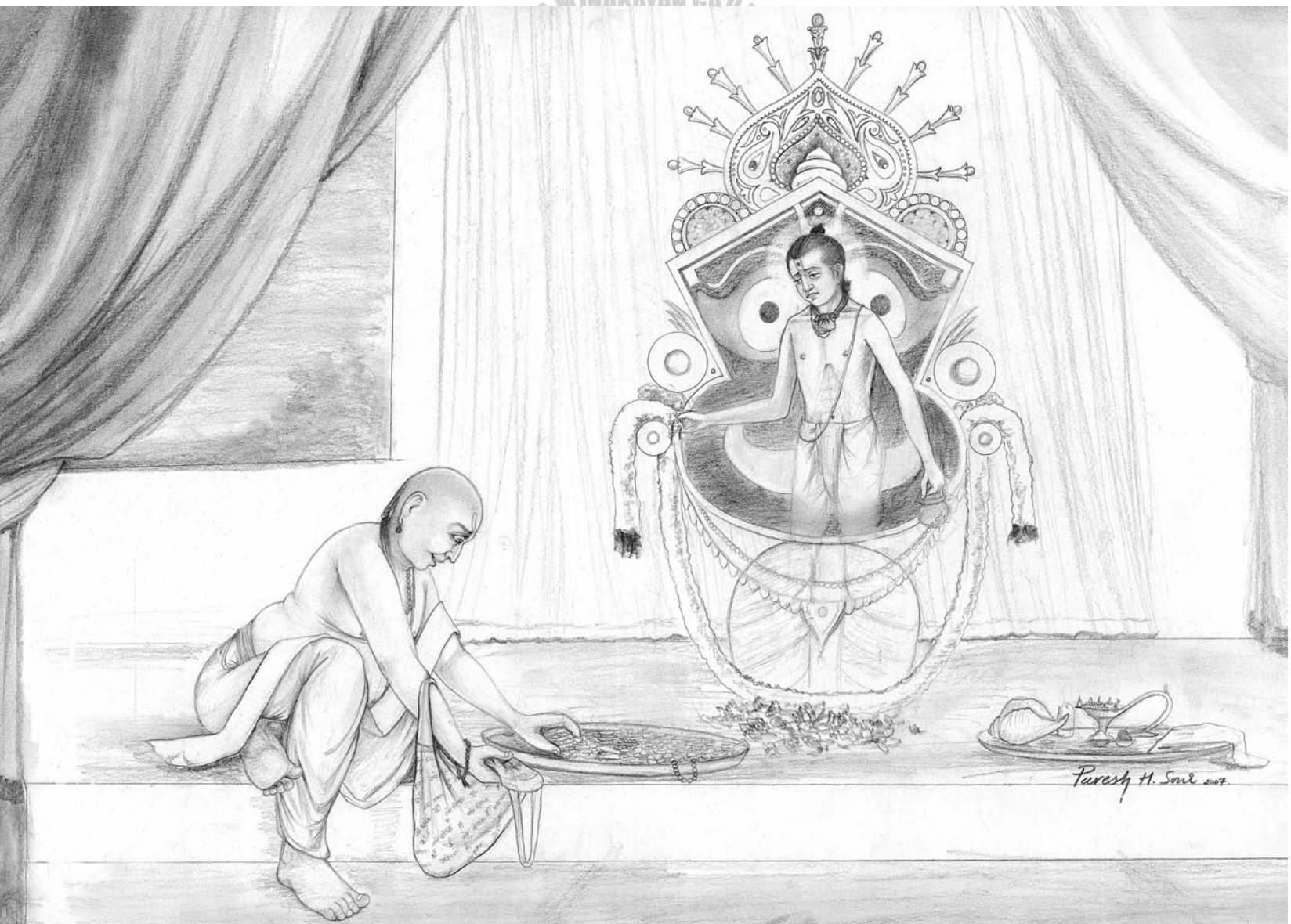
Rahasyarth Pradeepika Tika 67

Gadhada First Section, Vachanamrut 68

In Samvat 1876, Chaitra Sud 9 (Thursday 23 March 1820), Swami Shree Sahajanandji Maharaj was presiding on a dais placed under a neem tree, in front of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was wearing a white scarf (*khes*) and a white blanket (*chadar*) was draped around Him. A white *dhoti* with a silken border was tied around His head. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- Then, Shreejimaraj said, "I shall ask a question." The *munis* replied, "Do ask!" So, Shreejimaraj (1) continued, (1) "For one full month during the famine (Samvat 1869), whenever I slept, I felt that I had gone to Purushottam-puri and entered into the *Murti* of Shree Jagannathji. Although this *Murti* is made of wood, through the eyes of the *Murti*, I was able to see all.

In Purushottam-puri, Shreejimaraj enters into the Murti of Shree Jagannathji, and sees everything through the eyes of the Murti; including the deceitful behaviour of the temple priest



I saw everything, including the devotional and deceitful behaviour of the priest. Similarly, disciples exist in our *Satsang* who have perfected the trance (*samadhi*) state. They are able to enter into the body of another person through trance, and in this manner, see everybody and hear everyone's every word. The scriptures also mention similar episodes, such as when Shukji entered into a tree and spoke (Shreemad-Bhagwat Section 1 Chapter 2 Verse 2). Therefore, those who are great, i.e. a *Sat-purush* or God, enter into whatever they wish. Hence, the Lord resides in a *sakshat* form within a *Murti* that may be of eight types, which He has commanded to be worshipped. When a disciple of the Lord worships that *Murti*, he should have the same respect for the *Murti* as he does for the *pratyaksh* Lord that presides [on the Earth]. In the same manner, God resides in the heart of a *sant*. Therefore one should have the same respect for *sants*. However, a disciple who does not have even a little respect, and instead regards the *Murti* to be just a painting or a stone, etc., considers a *sant* to be like an ordinary person. God Himself has said that He remains forever within the eight types of *Murti* and within *sants*. Does a disciple, who behaves dishonestly in front of these idols of God and *sants* and has no fear of God, have a determination about God or not? That is the question." The *paramhansas* then said, "Since he does not consider God to be omniscient, he does not have respect for Him. Therefore, he does not have any determination for God [1]." [1]

- (2) Then, Shreej Maharaj said, (2) "He has no determination and his overt devotion is hypocritical. Therefore, will he attain salvation or not?" The *sants* replied, "He will not attain salvation [2]." [2]
- (3) Shreej Maharaj continued, (3) "If someone develops atheistic thoughts toward the *Murti* of God and *sants*, he does not stop there. He will develop the same atheism towards the *pratyaksh* God who he worships and reminisces about. He will develop atheism for the abodes of God such as Golok and Brahm-pur. He will become such a staunch atheist that he will believe that the creation, sustenance and devastation of the world are due to time (*kaal*), Maya and deeds (*karma*), and not due to God [3]." [3]
- (4) Then, Muktanand Swami asked, (4) "Are such atheistic sentiments caused by previous deeds or through immoral associations?" Shreej Maharaj replied, "The only cause of such atheism is listening to atheistic scriptures. Associating with those who have faith in such atheistic scriptures, also results in an atheistic attitude. Furthermore, lust (*kaam*), anger (*krodh*), greed (*lobh*), ego (*ahankar*), pride (*maan*) and envy (*irsha*) are also the causes of atheism. This is because, whilst any one of those vices prevails in someone, he cannot even accept the words of *sadhus* such as Narad and Sanak. When does such atheism cease? When one listens to the theistic scriptures such as the Shreemad-Bhagwat, in which the creation, sustenance and devastation of the world, and the Lord's other divine episodes, have been narrated; and when one understands the greatness of God and *sants*. Then, the atheism ceases and theism arises within him [4]." [4]

Gadhada First Section Vachanamrut 68 {68}

Rahasyarth Pradeepika Tika

There are four questions in this Vachanamrut, amongst which, the third is a merciful statement. In the first question, Shreejimaraj has said that an idol of Him is His *sakshat* form. Therefore, someone who does not worship the idol with the understanding that it is the *sakshat* Lord, and does not have respect for the idol or for a *sant*, does not have any determination about Him [1]. In the second question, Shreejimaraj has said that someone who does not have respect for an idol and a *sant* will not attain salvation [2]. In the third, He has said that someone who has atheistic sentiments towards His idols and *Muktas*, also develops such atheism for the *pratyaksh* Lord and His abode. He becomes such a staunch atheist that he does not consider the Lord to be the creator of all [3]. In the fourth question, Shreejimaraj has said that atheism arises by listening to and believing atheistic scriptures and by associating with atheists. By listening to scriptures in which the *sakar* nature of God is advocated, any atheistic sentiments within a person are eliminated and instead, theistic sentiments arise [4]. These are the four topics.

Q1 In Q.3, Shreejimaraj has said that having atheistic sentiments towards His idol form results in atheism arising towards His human form. Does this imply that the human form and the idol are different?

Ans The human form, the idol and the form that exists in His abode are one and the same; they are not different. For this reason, Shreejimaraj has said that if someone has atheistic sentiments for idols, he already has such scepticism towards His *pratyaksh* form and His abode; and because he has no sense of divinity for Him, he does not believe His idol to be divine. If such a person understands the divinity and glory of Shreejimaraj, he can realise that Shreejimaraj is omniscient. Then, he does not have any doubts about Shreejimaraj upon seeing His human episodes whilst He is in a human form; and He develops no atheistic thoughts towards an idol when the Lord does not talk or walk whilst in an idol form. Therefore, salvation can only be attained by appreciating the true glory of Shreejimaraj by perceiving divinity in His idol and human forms. Otherwise, salvation cannot be attained.

Rahasyarth Pradeepika Tika 68

Gadhada First Section, Vachanamrut 69

In Samvat 1876, Chaitra Sud 12 (Sunday 26 March 1820), Swami Shree Sahajanandji Maharaj was presiding on a dais placed in the vestibule of the west-facing room, in front of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was dressed entirely in white garments. A congregation of *munis* and disciples from different regions had assembled before His lotus face. Then, the *sandhya-aarti* ceremony to Shree Vasudev-narayan was performed.

- This was followed by the chanting (*dhunya*) of the Narayan name, after which Shreejimaraj said, (1) “What is meant by the ‘religious decree’ (*dharma*)? Answer the question with reference to the scriptures. There were many kings who were violent, but they did not kill; nor did they allow anybody else to kill a person who had surrendered to their shelter. Therefore, in the same way that it is a sin to kill someone under one’s shelter, is it a sin to kill someone else, or not?” Everyone tried to answer the question according to their own insight, but Shreejimaraj raised doubts and no-one was able to offer a satisfactory answer. Then, all the *munis* said, “Oh Maharaj! We pose the same question to You. Sacrificing animals during ceremonial rituals (*yagna*) etc. is stipulated as part of the religious decree. Non-violence is also stipulated as part of the religious decree. Tell us which is correct.” Shreejimaraj replied, “The violent religious decree is observed for the attainment of religion (*dharma*), wealth (*arth*) and worldly desires (*kaam*). In contrast, a non-violent religious decree is observed for the purpose of attaining salvation (*moksh*). This is the religious decree of asceticism. A violent religious decree is for the attainment of worldly desires, but not for the purpose of attaining salvation. The only purpose of observing a non-violent religious decree is for the attainment of salvation. Therefore, for all *gruhasth* and ascetic [*sadhu*] disciples, only a non-violent religious decree is stipulated as being capable of bestowing salvation. For example, King Yudhishtir ruled over his kingdom, but still, he practised a non-violent religious decree. Therefore, an ascetic must never desire malignance on anyone through his thoughts, actions, or words. He should not have any kind of arrogance about any issue and should live as the servant of servants (*dasanudas*) of all. Having an angry nature is the religious decree of a wicked individual. Having a tranquil nature is the religious decree of an ascetic. Some may query, ‘how it is possible to sustain the virtues of asceticism whilst trying to regulate the behaviour of thousands of people?’ The answer to that is, although King Yudhishtir ruled over an extremely vast area, he still maintained asceticism. There are thousands of menacing people, such as Bhimsen. Even when compelled to not behave in this way, such people never change. Therefore, there is no shortage of people with fiery temperaments; there are many such people. However, to become an ascetic is extremely rare [1].”

[1]

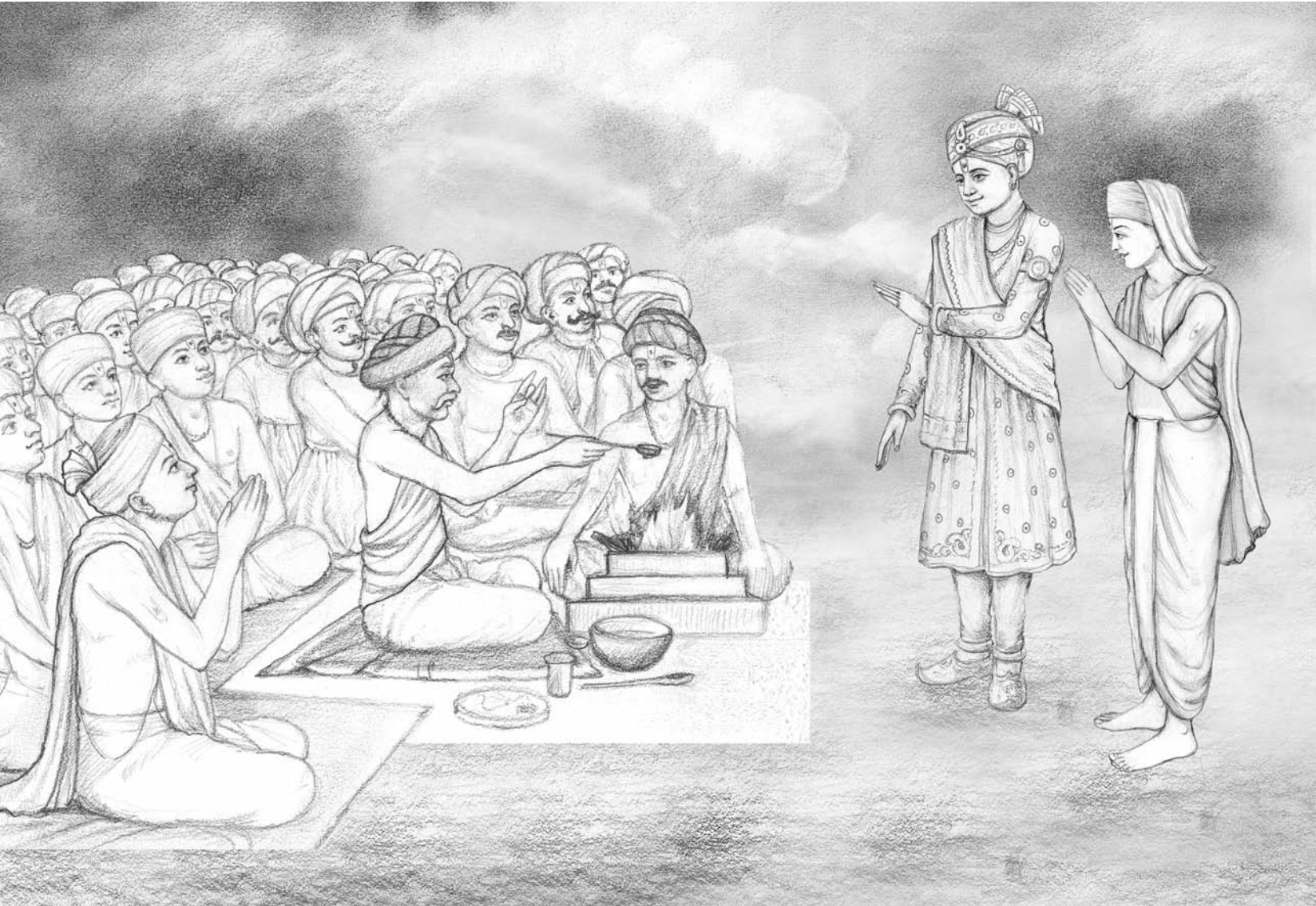
Gadhada First Section Vachanamrut 69 {69}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there is one question in which Shreejimaharaj has stated that salvation is attained by observing a non-violent religious decree. An angry nature is the religious decree of a wicked person; remaining tranquil is the religious decree of an ascetic [1]. This is the one topic.

Rahasyarth Pradeepika Tika 69

Shreejimaharaj advocates performing ceremonial rituals that are non-violent, i.e. which do not involve the slaughter of animals, because it is through non-violent observances that salvation is attained



Gadhada First Section, Vachanamrut 70

In Samvat 1876, Chaitra Sud 15 (Wednesday 29 March 1820), Shreejimaraj was presiding on a dais in the vestibule of the east-facing room, at the court of Dada Khachar in Gadhada. A white *dhoti* with a silk border was tied around His head. He was adorned with a white scarf (*khes*) and a white blanket (*chadar*) was draped around Him. With His lotus hand, He was turning a rosary made of basil-wood (*tulsi*) beads. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

- Then, Shreejimaraj said, “Let the senior *paramhansas* ask and answer questions amongst themselves. If a disciple wishes to ask a question, he may ask the *paramhansas*.” The
- (1) disciple Kakabhai, of the village of Rojka, asked Nityanand Swami a question. (1) “One of the *antah-karans* permits a person to experience the sensations, whilst another forbids it. What is it that forbids it and what is it that permits it?” Nityanand Swami replied, “That which prohibits it, is the soul; and that which permits it, is the mind.” Then, Shreejimaraj said, “Now I shall answer that question. From the moment that a person starts to grow and develop an understanding, and recognises his parents, the parents instil the determination into him, ‘this is your mother; this is your father; this is your paternal uncle; this is your brother; this is your maternal uncle; this is your sister; this is your maternal aunt, this is your paternal aunt; this is your mother’s sister; this is your buffalo; this is your cow; this is your horse; this is your garment; this is your house; this is your garret, this is your farm; this is your jewellery, etc. Such materialistic words are instilled into the intellect of a soul in a way that is synonymous to a lady that embroiders and affixes glass onto cloth; the metaphoric embroidery is the intellect and the metaphoric piece of glass is the soul. These materialistic ideas and objects, along with their five sensations, have been embedded into one’s intellect. Such a person may subsequently become associated with the *Satsang*. The words of a *sant* describe the greatness of God, the manner in which one should overcome the senses, and the falsity of the world. Such words of the *sant*, and his appearance, also become instilled into a person’s intellect. These are the two armies that oppose each other, akin to the armies of the Kauravs and the Pandavs who faced each other at Kuru-kshetra. They fought each other using arrows, spears, rifles and cannons. Some fought with swords, others used maces, whilst some even fought with their bare hands. Some were decapitated and some had legs cut off. In this way, there was much massacre. Similarly, in the *antah-karans* of this soul, there exist materialism on one side, equipped with weapons in the form of the five sensations; and on the other side, there are *sants*, armed with weapons in the form of words that describe the trueness of God, the falsity of the world, and the fallacy of the senses. In this way, a battle of words is fought between these two sides. When materialistic thoughts prevail, a desire to experience the sensations arises; when the power of the *sants* prevails, a desire to experience the sensations does not arise. Such a battle is fought within one’s *antah-karans*. This is similar to:

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः । तत्र श्रीविजयो भूतिर्धुवानीतिर्मतिर्मम ॥

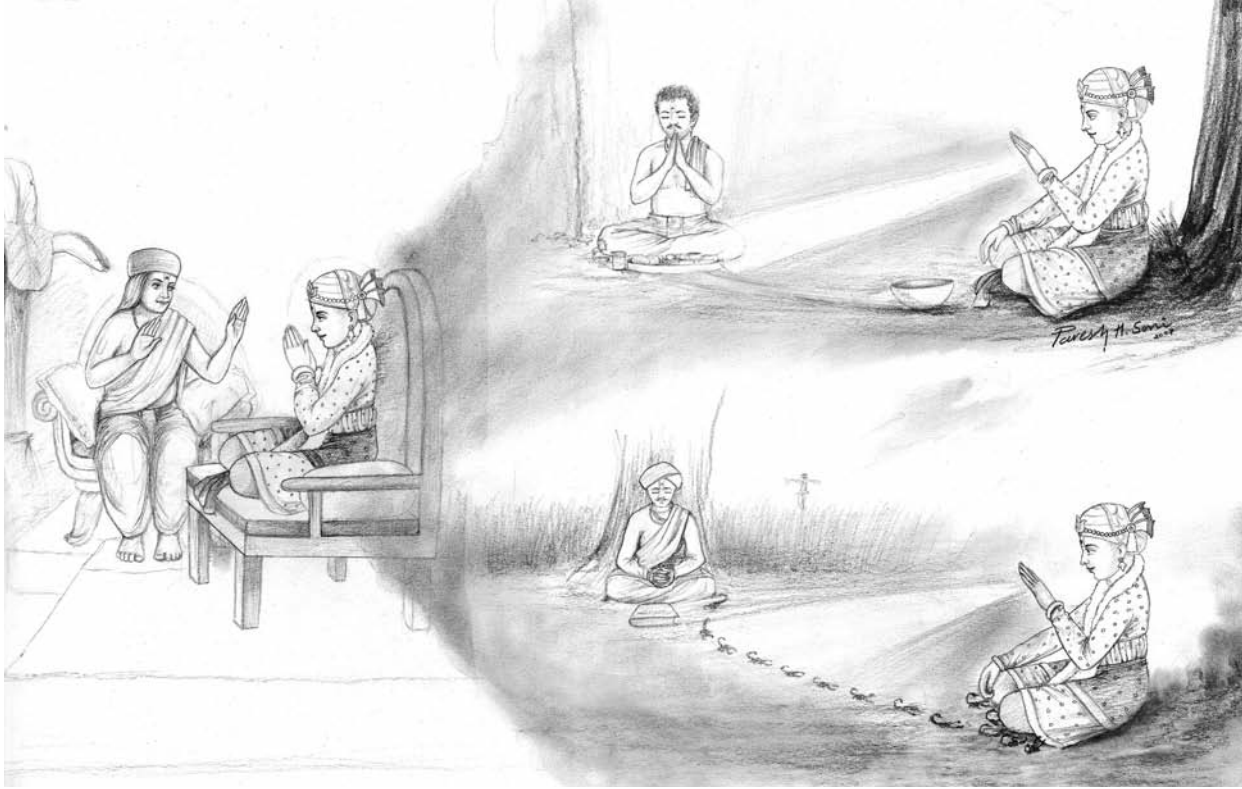
Wherever Yogeshwar, i.e. Lord Shree Krishna, and the archer Arjun reside, there exists wealth, victory, prowess and unfaltering morality.

Bhagwad-Gita Chapter 18 Verse 78

Therefore, the side on which the group of *sants* remain will always be victorious. You must remain resolute about this [1].” [1]

- (2) Again, Kakabhai asked a question. (2) “Oh Maharaj! What is the manner through which the strength of *sants* increase and the strength of materialistic thoughts decrease?” Shreejimaraj replied, “The evil associations that exist within the *antah-karans* and those that exist outside are the same. The *sant* that exists within the *antah-karans* and the *sant* that resides outside are also the same. However, the strength of one’s internal materialism increases through the influence of external materialistic associations. Similarly, the strength of the internal *sant* increases through the influence of an external *sant*. Therefore, if one refrains from associating with external materialistic influences, and only associates with an external *sant*, the strength of his materialism diminishes and the strength of the *sant* increases [2].” [2]
- (3) Once again, Kakabhai asked a question. (3) “Oh Maharaj! Within a particular person the internal battle with materialism has been won and he only has the strength of a *sant* within him. In another person, this battle continues. There remains no doubt that when the person whose battle has concluded dies, he will go to the abode of God. Tell us, what is the fate of the person in whom the battle continues when he dies?” Shreejimaraj replied, “If someone went to battle and faced Banias or other meek people and defeated them, he has still defeated them. Another person may go into battle, but be faced with an army of Arabs, Rajputs, Kathis or Kolis, who would be extremely difficult to defeat; it is not as easy as defeating the Banias. Therefore, he continues to fight, and whilst fighting, he might win, or he might die. In either case, their respective masters would be aware that one had faced fierce opponents who were difficult to defeat; whilst the other fought with Banias who were easy to defeat. In the same manner, as both of these are in the sights of their masters, God assists a person about whom he thinks, ‘he is fighting with powerful thoughts and volitions so he deserves acclaim.’ God recognises his bravery in this way and helps him. Therefore, one must remain carefree and should not worry. One should continue to worship God with the same manner, set a precedence to associate with *sants*, and remain far from all evil associations.” In this manner, Shreejimaraj showed pleasure in answering the question [3]. [3]
- (4) Jivabhai, of the village Jaska, then asked Nityanand Swami a question. (4) “How can one attain a steadfast determination for God?” Nityanand Swami replied, “If one remains distant from evil associations and keeps a constant association with a *sant*, a firm determination for God is attained through the words of that *sant*.” Then again, Shreejimaraj explained, “Here,

I shall answer that question. A person should have determination for God, solely for the salvation of his own soul. It should not be for the attainment of any objective such as, 'If I associate with the *Satsang*, my ill body will become healthy; or I have no children, so may I have a son; or my sons continue to die, so may they remain alive; or I am poor, so may I become rich; or if I associate with the *Satsang*, may all the land that I have lost, be returned to me.' One should not associate with the *Satsang* for any such personal wishes. If someone does have any such desires, and they become fulfilled, he becomes an extremely resolute disciple. However, if his desires are not fulfilled, his determination diminishes. Therefore, one should associate with the *Satsang* for the sole purpose of attaining spiritual salvation, but not for the fulfilment of any other desire. For example, if ten family members were to die and only one survives, is this not enough?; or if a person is destined for poverty and he easily gets bread to eat, is this not enough? When all was due to be lost and a small amount is retained, this should be thought of as being plenty. By resorting to the Lord, any extensive pain that was destined is lessened, but a person does not understand this. The difference is like having to bear a thorn-prick when the guillotine was destined. This is highlighted by the following example: There was a village in which there lived many thieves. One of the thieves regularly came to associate with a *sant*. On one occasion, a thorn got stuck in his foot on his way to visit the *sant*. The thorn pierced right through his foot and it became swollen. As a result, he could not go stealing. The other thieves went out stealing and amassed immense wealth from the king's treasury, which they distributed amongst themselves. Hearing about the ample wealth gained, the parents, wife and other relatives of the thief who sat with the *sadhu* and had been pricked by the thorn, scolded him, 'because you went to associate with the *sadhu* and did not go stealing, it has been detrimental to us all. The thieves that did go to steal returned with immense wealth!' Just as this was happening, the king's army tracked down the thieves, arrested them all and sent them to the guillotine. Along with them, the thief [who did not go stealing] was also arrested and sent to the guillotine. However, the villagers and the *sadhu* testified that he did not go stealing as he was prevented from going by being injured by the thorn. He was spared in this way. Therefore, if someone associates with the *Satsang*, the pain of a guillotine is replaced by a thorn-prick. This is because I have asked Ramanand Swami for a boon: 'if any one of your disciples is destined to endure the pain of a scorpion bite, let the pain of millions and millions of scorpion bites be inflicted on every pore on My body, but may your disciple be spared; and if a begging bowl is destined for your disciple, may that begging bowl come to Me, but may your disciple be spared the pain of insufficient food and clothes. Grant me these two boons.' I asked for this from Ramanand Swami; he became pleased with Me and granted them to Me. Therefore, if worldly miseries are destined to afflict an associate of the *Satsang*, they do not occur. Worldly objects are perishable. Therefore, if someone maintains an affiliation with the *Satsang* for the purpose of attaining such objects, he inevitably becomes sceptical about the determination he has [for God]. Hence, an affiliation with the *Satsang* should only be maintained selflessly, and for the



In order to protect His disciples in numerous ways, the merciful Shreej Maharaj asks for two boons from Ramanand Swami

salvation of one's soul. Only then does a steadfast determination develop." Shreej Maharaj has spoken at length about this matter; only a synopsis has been written here [4].

[4]

Gadhada First Section Vachanamrut 70 {70}

Rahasyarth Pradeepika Tika

There are four questions in this Vachanamrut. In the first, Shreej Maharaj has stated that the armies, in the form of materialistic words and *sants*, exist in the intellects of souls. Both armies are engaged in a battle of words. When the strength of materialistic thoughts prevail, a desire to experience the sensations arises. When the strength of the words of a *sant* prevails, the desire to experience sensations does not arise [1]. In the second question, the strength of one's materialistic thoughts diminishes by refraining from associating with external materialistic influences and instead, externally associating only with *sants* [2]. In the third, Shreej Maharaj has stated that He ensures that salvation is granted to someone who does not falter due to his own thoughts and remains associated with *sadhus* [3]. In the fourth question, He states that a steadfast determination in Him is developed if one discards all other desires and associates with the *Satsang* for the sole purpose of attaining salvation [4]. These are the four topics.

Q1 In Q.4, Nityanand Swami answered a question about how a steadfast determination for God is achieved. Is this answer correct, or is the answer that Shreej Maharaj gave correct?

Ans The answer given by Nityanand Swami is appropriate. However, the other answer was given in order to eliminate any yearnings about amassing land, etc., that may exist in a disciple.

Rahasyarth Pradeepika Tika 70

Gadhada First Section, Vachanamrut 71

In Samvat 1876, Chaitra Vad 4 (Sunday 2 April 1820), during the evening, Shreejimaraj was presiding on a dais placed on a platform facing West, outside on the upper floor rooms, at the court of Dada Khachar, in Gadhada. He was adorned with a white scarf (*khes*) and a white blanket (*chadar*) was draped around Him. A white turban (*feto*) was adorned on His head. A congregation of *munis* and disciples from different regions had assembled before His lotus face. Muktanand Swami and other *sadhus* were singing devotional songs (*kirtans*) to the accompaniment of musical instruments.

Then, Shreejimaraj said, “Now stop singing devotional songs, and ask and answer

(1) questions amongst each other.” Somla Khachar asked a question, (1) “God forgives all His disciples’ offences. Which offence is such that God never forgives it?” Shreejimaraj replied, “God forgives all other offences, but He does not forgive the offence of betraying His disciple. Therefore, one must never betray a disciple of the Lord in any way [1].” [1]

(2) Then, Matra Dhadhal asked, (2) “What are the characteristics of envy?” Shreejimaraj replied, “If someone cannot tolerate the success of a person that he envies, and becomes joyous at his demise, then, that is the characteristic of envy [2].” [2]

(3) Shreejimaraj then asked, (3)

॥ सर्वं खल्विदं ब्रह्म ॥

Chhandogya Upanishad Section 3 Chapter 14 Mantra 1

“Scholars interpret this Shruti [Vedas] to mean that everything that has a name and shape, is Brahm. Again:

॥ घटवत् सर्गादि विनश्यति ॥

“This verse of the Shruti states that everything is destructible. How can this contradiction within the Shruti be understood?” The *sadhus* tried to answer according to their intellect, but the question was not answered satisfactorily. Shreejimaraj then said, “I shall answer the question. When the Lord Par-brahm Purushottam manifests on this Earth for the salvation of souls, all the elements that He accepts are *Brahm-roop*. This is because the three types of body, i.e. *sthool*, *sookshma* and *karan*; the three states of body, i.e. waking (*jagrat*), dreaming (*swapna*) and deep sleep (*sushupti*); the ten *indriyas*, the five *prans*, all elements, etc., appear human-like in the incarnations, such as Ram and Krishna; they are however divine, and not derived from Maya. This is the meaning of the [first] Shruti. Except for the *Murti* of God, all other material words and objects are perishable. This is the meaning of the other Shruti. If the two Shrutis are interpreted in this manner, there is no contradiction [3].” [3]

- (4) Again, Shreejimaraj asked a question, (4) “If someone has a determination in the *Murti* of the *pratyaksh* God, and worships Him and behaves in accordance with the rules of the *Satsang*, he attains salvation; this is the way of the *Satsang*. However, what is the way of attaining the salvation that has been described in the scriptures? Interpreting the Vedas is very difficult, and therefore its recitals are not held. However, it is easier to understand the Vedas through the Shreemad-Bhagwat, Puran and the Mahabharat; therefore their recitals are held throughout the world. So, describe the method of attaining salvation in accordance with the scriptures. Shankar-acharya has advocated that God is *nirakar*. *Acharyas* such as Ramanuj have advocated that God is *sakar*. Both of these theories have been described in the ancient scriptures and thus they are both advocated. Therefore, answer the question with respect to these scriptures.” The *munis* answered the question by interpreting these scriptures and concluded that the *nirakar* theory of God is incorrect, and advocated that salvation can be attained by worshipping the God, whilst believing Him to be *sakar* [4].” [4]

- Then, Shreejimaraj said, “I too conform to that philosophy, but I have a further question to ask about this. (5) If someone has attained the eternally *sakar* Lord Purushottam who is beyond the *nirakar* Akshar-brahm, whilst He is on this Earth, but that person still has a longing to visualise Brahm-pur, Golok, Vaikunth, Shwet-dweep and the other abodes of God, can he be said to have a determination for God, or not?” Then, the *munis* said, “If someone has attained God, but still believes that he will only attain salvation when he visualises the abodes such as Akshar, or when he witnesses the lustre that is equivalent to millions and millions of suns, he does not have a true determination for God.” Shreejimaraj continued, “By longing to visualise the abodes such as Brahm-pur, or the Brahm-swaroop, has he committed any sin for you invalidate his determination?” Then, the *munis* replied, “What need is there for someone who believes that he has attained salvation by having had the *darshan* of the *pratyaksh* God, to long for the abodes such as Brahm-pur and Golok, because they too are the Lord’s abodes? They do not desire the abodes without God.” Then, Shreejimaraj responded, “The abodes and all the attendants (*parshads*) residing there have divine (*chaitanya*) forms and are beyond Maya. What fault exists within them that they should not be longed for? In contrast, when God manifests on the Earth, His servants are mortal, and the buildings in which He lives are destructible. So, what is your understanding about this?” Then, the *munis* answered, “We believe such buildings to be the abodes such as Brahm-pur, and those servants to be *Brahm-roop*.” Then, Shreejimaraj further explained, “Brahm-pur and the attendants of God that reside there are perpetual and indestructible. In the mortal world, the buildings and the attendants are destructible. How can you describe them as being equivalent?” Then, Nityanand Swami said, “Oh Maharaj! You answer the question.” So, Shreejimaraj said, “When God assumes a *Murti* for the salvation of souls, He arrives with His Akshardham; with His attendants that have divine forms; and with His entire prowess. However, these are not visible to others. When someone attains a divine sight whilst in a trance, he is able to see the lustre that is equivalent to millions and millions of suns in the

Murti. He also sees infinitely many *Muktas* along with the *Murti*, and he sees Akshardham with that *Murti*. Therefore, all these accompany God [5].

[5]

“Still, God only accepts the services of people who are His disciples. He resides within their homes that may be made of mud, clay and stone. He lovingly accepts the offerings such as incense, lamps, food and clothing, which are offered by a disciple. He does this so that His human servants associate with His divine attendants. All items that are offered to God become divine in His abode. Even these disciples assume a divine form and attain the abode. Therefore, God accepts all the services of His human disciples so that they can attain His perpetual, everlasting bliss. For that reason, disciples of God should understand that the *Murti* of God is present on the Earth together with His Akshardham and they should also explain this fact to others [6].”

[6]

Gadhada First Section Vachanamrut 71 {71}

Shreejimaraj accepts the services of His loving disciples and resides in their homes that are made of mud, clay and stone. He accepts all the services of His disciples in order to bestow His divine bliss to them



Rahasyarth Pradeepika Tika

There are five questions in this Vachanamrut. In the first, Shreejimarharaj has stated that He does not forgive the offence of betraying His disciples [1]. In the second, the inability to tolerate the success of another is the characteristic of envy [2]. In the third question, when Shreejimarharaj gives *darshan* in the mortal world for the salvation of souls, He shows His divine *Murti* in the form of a human. However, He does not have any human attributes. All of His elements, such as His *indriyas*, are divine, even though they may seem human-like. There are no separate or distinct parts that are not divine. Therefore, the Shruti सर्व खल्विदं ब्रह्म states that even though the Lord may appear to be like a human, His *Murti* is Brahm, i.e. divine. This is the meaning of that Shruti; it should not be interpreted to mean that the entire world is Brahm. Apart from His *Murti*, all other material objects and words are perishable. This is the meaning of the Shruti घटवत् सर्गादि विनश्यति [3]. In the fourth, Shreejimarharaj states that salvation is attained only by recognising Him to be eternally *sakar* and performing devotion to Him accordingly [4]. In the fifth, it should be understood that when He assumes a *Murti* for the salvation of souls, His Akshardham, the *Muktas* who have divine forms, and His entire prowess reside within His *Murti* [5]. He bestows the divine bliss of His *Murti* to disciples who offer worldly objects to Him or His *sants*, i.e. His *Muktas* on this Earth [6]. These are the six topics.

- Q1** In Q.5, Shreejimarharaj has described Himself as being beyond the *nirakar* Akshar-brahm, who in turn is beyond the *sakar* Akshar-brahm as stated in GFS.7 T.1, GFS.41, GFS.72 Q.2 T.4, S.5 Q.2 T.3, and K.8 T.1, etc. It is stated in GFS.7 T.1, GFS.21 T.8, K.7 Q.4, L.14, P.1 T.1, GMS.13 T.2, GMS.42 T.2, GMS.50 T.1, etc., that Shreejimarharaj eternally resides within the *nirakar* Akshar-brahm, i.e. His own lustre. In this Vachanamrut, Shreejimarharaj has described Himself as being above His lustre in the form of the *nirakar* Akshar-brahm, which in turn is beyond the *sakar* Brahm. If He resides within His own lustre, i.e. Akshar-brahm, how can He be said to be beyond Akshar-brahm?
- Ans** Shreejimarharaj is the sustenance, cause and Aatma of His lustre, i.e. of *nirakar* Akshar-brahm, which in turn is the cause, Aatma, sustenance, inspirator and controller of *sakar* Akshar-brahm, and is beyond it. Therefore He has been described as beyond His own lustre, but beyond does not mean separate. It should be understood that 'beyond' means that He its cause, sustenance, Aatma and *shariri*.
- Q2** The abodes Brahm-pur, Golok, Vaikunth and Shwet-dweep are mentioned. Who do each of these belong to?
- Ans** Brahm is the abode where Shreejimarharaj resides; therefore Akshardham is called Brahm-pur in this context. Golok should be understood to be the abode of Mul-purush. Vaikunth should be understood to be the abode of Ramchandraj. The place on the Earth, where the endeavouring (*sadhanik*) *Muktas* of Vasudev-brahm perform their worship, should be known as Shwet-dweep.
- Q3** Brahm-swaroop is mentioned. What is Brahm-swaroop?
- Ans** In Q.4 T.5, Shreejimarharaj has asked what sin has been committed by someone who longs to see the abodes such as Brahm-pur, or the Brahm-swaroop. In answer to this question, He states

that the abode and the attendants that reside there are divine *Murtis*, and asks what fault exists in them for them not to be yearned. Therefore, Brahm means Shreejimaraj; and as the *Muktas* have become like Him, they are called Brahm-swaroop.

Q4 The abode and the attendants that reside there are said to have divine forms. Are only the attendants said to have divine forms, or has the abode also been described as divine? This can not be easily understood because in Q.5 of this Vachanamrut, it is stated that the abode is *nirakar*. Therefore, how should one understand all this?

Ans Only the *Muktas* are called divine *Murtis*. In Shreejimaraj's answer to Q.5, He has stated, "When I assume a *Murti* for the salvation of souls, I come with My Akshardham; with My attendants who have divine forms; and with My entire prowess." Here, only the attendants are said to have divine forms but the word '*Murti*' is not associated with either the abode or the prowess. Therefore, the abode should be understood as being the form of Shreejimaraj's lustre.

Q5 It is said that the lustre equivalent to millions and millions of suns is seen with Shreejimaraj; and that Akshardham is also seen with His *Murti*. This implies that the lustre and the abode are different, yet you have described the lustre to be the abode. How should this be understood?

Ans Innumerable rays radiate from Akshardham, which is the form of lustre from Shreejimaraj's *Murti*. The lustre from a single ray has a brilliance equivalent to millions and millions of suns. The entire lustre is called Akshardham. In GFS.63 Q.3, it is stated that the lustre equivalent to millions and millions of suns exists within each pore (*rom*) of a servant of Shreeji. If the pores of His servants have so much lustre, what question is there about there being more lustre than millions and millions of suns in each pore of Shreejimaraj's *Murti*? In this context, the lustre from one ray of Akshardham has been described as equivalent to millions and millions of suns. It is stated in GFS.56 Q.3 T.4, that the lustre equivalent to millions and millions of suns exists in each of His nails. Therefore, the entire lustre is called Akshardham.

Q6 In that case, why is it not said that the lustre of Akshardham is seen? Why is it said that both the lustre and the abode are seen?

Ans The answer to this is given in the answer of Q.5 [in this Vachanamrut] where it is stated that the lustre is visible to those who have attained the trance (*samadhi*) state; the amount of lustre seen depends on the status that an individual has attained. Therefore, more or less lustre is seen depending on one's status. Someone who has attained a partial status only sees a partial lustre. Someone who has attained a perfect status sees the entirely lustrous Akshardham, and is also able to see Shreejimaraj and His *Muktas*. In this way, the difference between the statuses of observers [of the lustre] has been stated here, but the lustre equivalent to millions and millions of the suns stated earlier refers only to Akshardham.

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Gadhada First Section, Vachanamrut 72

In Samvat 1876, Chaitra Vad 11 (Sunday 9 April 1820), Swami Shree Sahajanandji Maharaj was presiding on a dais placed in the vestibule of the north-facing room, next to the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was facing eastwards and was dressed entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Then, Muktanand Swami said, (1) “Oh Maharaj! You narrated a very interesting issue to Dada Khachar yesterday. We too have a strong desire to hear about this subject.” So, Shreejimaraj said, “If a disciple of God has a determination in Him together with an understanding of His greatness, and if the person understands the immense greatness of *sants* and disciples, the strength of his devotion is such that the combination of an unfavourable time (*kaal*) and previous bad deeds (*karma*) cannot afflict him, even though he may be destined to be afflicted by those deeds, or he may live in an unfavourable period. If a person’s conviction in God and His *sants* is flawed, he never prospers, even if God wishes it to happen [1]. [1]

“A person who harasses the meek never prospers in any way. In the Mahabharat, Bhishma-pita said to King Yudhishtir, “If you harass the meek, you and your entire lineage will burn and turn to ashes.” Therefore, whether a meek person is a disciple of God, or otherwise, one should never cause him any pain, in any way. If someone does pain the meek, no good comes to him in any manner. Harassing the meek is as sinful as killing a Brahmin (*Brahm-hatya*). Making false accusations about someone is also equivalent to killing a Brahmin. Even if the allegation is true, the alleged should be advised in private for his benefit, but he should not be humiliated. A person is afflicted by a sin equivalent to killing a Brahmin, if he causes any of the following five kinds of women to deviate from their religious decree: firstly, a woman that has sought refuge with him; secondly, a woman who has no wish to associate with him; thirdly, a chaste (*pativrata*) woman; fourthly, a widow; and fifthly, a woman who trusts him. If someone commits adultery with any of these five kinds of women, he is afflicted with the sin equivalent to killing a Brahmin. Amongst these women, if the mind of a widow wanders onto an immoral path, she should be made to understand, and remain in accordance with the religious decree [2].” [2]

- The *munis* then began singing affectionate (*rasik*) devotional songs (*kirtan*). Hearing these, (2) Shreejimaraj said, (2) “When God assumes a body for the salvation of souls, all His actions are just like those of humans. A disciple of God sees these and understands them to be divine episodes; an averse soul, or a disciple that has flaws in his determination about God, perceives faults in these episodes. When Shukji narrated the Ras-panch-adhyayi, King Parikshit became sceptical and questioned, ‘God manifested to establish the criteria of the religious decree, so why did he contravene this decree and associate with other women?’ He perceived faults in God in this manner. However, Shukji thoughtfully and considerably

explicated the virtues of the Lord, 'Kamdev (the deity of lust and passion) conquered Brahma and the other deities and brought them under his control. As a result, Kamdev became extremely arrogant. In order to remove this pride, God challenged him. In the same way that a powerful king provides his enemy with his own ammunition and then fights him, God first armed his enemy, Kamdev, with weapons. These include Kamdev's increased strength when a person associates with women. This strength further increases at night-time during the autumn season. The strength of Kamdev greatly increases even further by listening to the lustful words of a woman, by admiring her beauty and by touching her. Lord Shree Krishna provided Kamdev with all these weapons and still conquered him. Shree Krishna thus remained an *oordhva-reta* celibate, just like a life-long *brahmchari*. He destroyed the arrogance of Kamdev in this way. Such divine ability does not exist in anyone except God.' Having understood the immense glory of God, Shukji explained his divine episodes. However, King Parikshit could not understand this and so he perceived God to be at fault (Shreemad-Bhagwat Section 10 Part 1 Chapter 29 - 33). Therefore, if someone questions you, 'being *paramhansas*, why do you sing such affectionate devotional songs?', you should reply, 'if we do not sing affectionate devotional songs and instead perceive faults in God's amorous actions, then we too will fall into the same category as King Parikshit and other atheist and averse souls. We do not want to be in this averse category. For this reason, Shukji, who is the guru of all the *paramhansas*, has sung about the amorous episodes of God; therefore, we too must sing about them.' Whenever Lord Purushottam, who is beyond the perishable (Kshar) and imperishable (Akshar) entities, assumes a *Murti* like a human in the universe for the salvation of souls, all His episodes are like those of humans. In the same way that a human has material dispositions, such as defeat, success, fear, distress, lust, anger, greed, infatuation, arrogance, resentment, yearning, avarice and envy, God too shows such traits in Himself. These are all for the salvation of souls. A disciple witnesses such divine episodes and attains the highest state (salvation), whilst an averse person perceives faults [3]. [3]

"In the same way that this God is the Aatma of all the perishable entities, He is also the Aatma of Akshar-brahm, which is above Prakruti-Purush. He sustains the perishable and imperishable entities with His power, but He is separate from both. The greatness of God is such that infinitely many cosmoses exist like atoms within each of His pores (*rom*). Such a great God assumes a form like that of a human for the salvation of souls. Only then are souls able to serve God. If God was to remain as He is, not even deities such as Brahma, who are the kings of their own cosmoses, have the capability to have His *darshan* or to serve Him; then how can mere people have this capability? Consider the example of the Vadvanal fire that resides within the oceans and drinks its water. It is so great that not even the water in the ocean can extinguish it. If such a fire were to come to our home when we needed to burn a lamp, we would not enjoy the light of the lamp, and instead, everything would burn and turn to ash. When this same fire is in the form of a lamp, it provides light and we enjoy it. When it is in the form of a lamp, this fire can be extinguished by blowing on it or by waving one's

hands over it. This is how weak it is, yet it gives us happiness. Happiness cannot be derived from the Vadvanal fire. In the same way, God may seem feeble like a human, but innumerable souls can attain salvation only through this form. However, souls are not capable of having the *darshan* of the *Murti* of God in which infinitely many cosmoses exist within each pore. Salvation cannot be attained from such a form. For that reason, when God assumes a form of a human, all His actions are worthy to be sung about with reverence. One should never doubt the particular manner in which the Lord behaves. Each of God's actions should be understood as capable of bestowing salvation. This is the duty of a disciple. Only someone who understands this is regarded as being a perfect disciple [4].” [4]

(3) A disciple from Rojka, Kakabhai, then asked, (3) “What are the characteristics of someone who has a determination in God, but does not understand His greatness? What are the characteristics of someone who has a determination along with an understanding of His greatness?” Shreej Maharaj replied, “Someone who has only a determination harbours doubts, ‘I have met God, but who knows whether I will attain salvation or not.’ A person, who has a determination as well as a comprehension of His greatness, understands, ‘salvation has been achieved from the day that I have had the *darshan* of God.’ Moreover, he believes, ‘even someone who has my *darshan*, and obeys my words with complete sincerity, also attains salvation. So what doubt is there about my own salvation? I am completely fulfilled. All my endeavours are to please God.’ Someone who understands in this way is said to have a determination in God along with an understanding of His greatness [5].” [5]

(4) Again, Kakabhai asked, (4) “What are the characteristics of the three types of God's disciple, i.e. the best, the moderate and the lowest?” Shreej Maharaj replied, “A disciple of the best category understands himself to be a soul, which is separate from his body. He recognises that the soul does not possess any of the attributes of the body, such as being inanimate, painful, illusory, and impure; and the body does not possess any of the soul's attributes, such as being indivisible, impenetrable and indestructible. He is able to visualise the soul that exists within his body, and the God who resides within his soul. He is even able to see the soul that exists within the body of others. Even though he is this able, i.e. able to visualise the soul, he recognises that God and His *sants* are far superior. He is not arrogant about his capacity to visualise the soul. A disciple of the moderate category has a determination for God and has a conviction about the soul (*aatma-nishtha*). However, he has envy towards other disciples of God. If God insults him, he also becomes spiteful towards God and questions, ‘why, despite being so great, does He treat me this way without any fault on my part?’ The lowest category of disciple has a determination about God, but does not have a conviction about the soul. He has affection for God and also for worldly affairs, and experiences joy or sorrow from worldly relationships [6].” [6]

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Rahasyarth Pradeepika Tika

There are four questions in this Vachanamrut, in which the second is a merciful statement. In the first question, Shreejimaraj has stated that the combination of an unfavourable time and evil previous deeds cannot afflict a disciple who has a firm determination in Him together with knowledge of His greatness, and who appreciates the immense greatness of His *sants* and disciples. Someone whose determination is flawed never prospers [1]. Someone who harasses the meek, casts false accusations about others, or causes any of the five kinds of women to break their religious vows, is inflicted with sins that are equivalent to those of killing a Brahmin [2]. In the second, a disciple of God regards His human episodes as being divine; an averse person or a disciple who has flaws in his determination about God, perceives faults to exist in Him [3]. The Lord is separate from the perishable (Kshar) and imperishable (Akshar) entities and He sustains them. Infinite universes, in the form of Mul-akshars, exist like atoms within each of His pores. A person who understands His human episodes to be for the purpose of bestowing salvation when He assumes a form like that of a human, is a perfect disciple of God [4]. In the third question, someone who has a determination about God without an understanding about His greatness, has doubts about his own salvation. A person who has a determination together with an understanding of His greatness, has no doubts about his salvation [5]. In the fourth, Shreejimaraj describes the characteristics of the three types of disciple, i.e. the best, the moderate and the lowest [6]. These are the six topics.

Q1 In Q.1, Shreejimaraj has stated that a combination of an unfavourable time and previous evil deeds cannot afflict a disciple who has a determination in God together with an understanding of His greatness and an appreciation of the immense greatness of His *sants* and disciples. Such is the strength of this disciple's devotion for God. What is meant by having a determination together with an understanding of His greatness? What is meant by appreciating the greatness of *sants* and disciples? What kind of devotion does this refer to? What is meant by previous evil deeds? What is a bad time? In what way can a bad time and previous evil deeds cause afflictions?

Ans If one's determination about God involves: knowing Him to be the Aatma of Prakruti-Purush, Brahm, Mul-akshar, etc.; recognising that He sustains all, including infinitely many Mul-akshars, etc., with His omniscient power; appreciating that infinite cosmoses, in the form of Mul-akshars, float around like atoms within every pore of each ray of His lustre; realising that He is full of prowess, totally unaffected by anything (*nirlep*), absolutely unattached (*asangi*), extremely lustrous and immensely blissful; and realising that the same Lord Shree Swaminarayan gives His *pratyaksh darshan* here in a human form, is said to be a determination with an understanding of His greatness. When someone understands this glory of Shreejimaraj, that individual realises that His followers are just as divine and capable as Shreejimaraj; this is what is meant by understanding the greatness of the Lord's *sants* and disciples. In this context, devotion refers to knowing Shreejimaraj and His disciples to be totally divine and capable of bestowing salvation; and becoming flawless, and selflessly and obediently serving them devoutly to gain their immense pleasure. If extremely evil deeds have been carried out in the

past as a result of an extremely malignant place, time, association, etc., which may have had a great influence on one's *chitt*, this is regarded as having a destiny that is due to past evil deeds. A bad time refers to a situation when one may have to reside amongst malignant, irreligious and unashamed people. If a disciple's destiny is such that he has to go to an iniquitous region where he is unable to associate with Shreej Maharaj and His *sants* and has to remain separate from them, and still the bad times and deeds are not able to dissuade him from his convictions and religious decree, this is what is meant by not being afflicted by bad times and previous evil deeds.

Q2 In Q.2 T.4, Shreej Maharaj has said that He is the Aatma of both Kshar and Akshar, and He sustains them both with His power. How far does Kshar extend? Who does Akshar refer to? What power does it refer to?

Ans Kshar extends to Mul-prakruti. Akshar refers to Mul-akshar. The power refers to His lustre in the form of Akshar-brahm, by which both the perishable and imperishable entities are sustained. It should be understood that infinitely many cosmoses, in the form of Mul-akshars, exist in every pore, i.e. in the rays of the lustre.

Q3 The cosmos extends as far as the eight veils. Here, they are said to be in the form of Mul-akshars. How should this be understood?

Ans Cosmoses, in the form of infinite Pradhan-Purushs, along with the eight veils, reside in the lustre of Brahm, which is in the form of Mul-purush. Therefore, with respect to Mul-purush, Pradhan-purush may be called the cosmos. Mul-purush is sustained by the lustre of Vasudev-brahm. Therefore, with respect to Vasudev-brahm, Mul-purush may be called the cosmos. Vasudev-brahm is sustained by the lustre of Mul-akshar. Therefore, with respect to Mul-akshar, Vasudev-brahm may be called the cosmos. Shreej Maharaj's lustre sustains infinitely many Mul-akshars. Therefore, with respect to Shreej Maharaj, Mul-akshar may be called the cosmos. Therefore, infinitely many cosmoses, in the form of Mul-akshars exist in every pore, i.e. in every ray of the Brahm-jyoti of Shreej Maharaj. Cosmoses exist in this sequential manner, therefore it is said that infinitely many cosmoses exist.

Q4 Shreej Maharaj has said that if He was to remain as He is, not even the deities such as Brahma have the ability to endure His *darshan*. What is meant 'as He is' and who is referred to as Brahma, etc.?

Ans In GFS.63 Q.3, it is said that it is impossible to visualise the form of Vairaj and it is impossible to see the form of Mul-akshar. Neither is it possible to visualise them with their *anvay* forms. Similarly, the lustre of Shreej Maharaj is totally limitless. If He were to give *darshan* with His lustre, no-one, including Mul-akshar, etc., would be able to endure His *darshan*. At the time of creation, Shreej Maharaj inspires Mul-akshar through His omniscient power in the form of His lustre. This Akshar then inspires Mul-purush through Vasudev-brahm. This Mul-purush then joins with Maya to perform the creation. As Mul-akshar is the first to be inspired, he is referred to as Brahma in this context.

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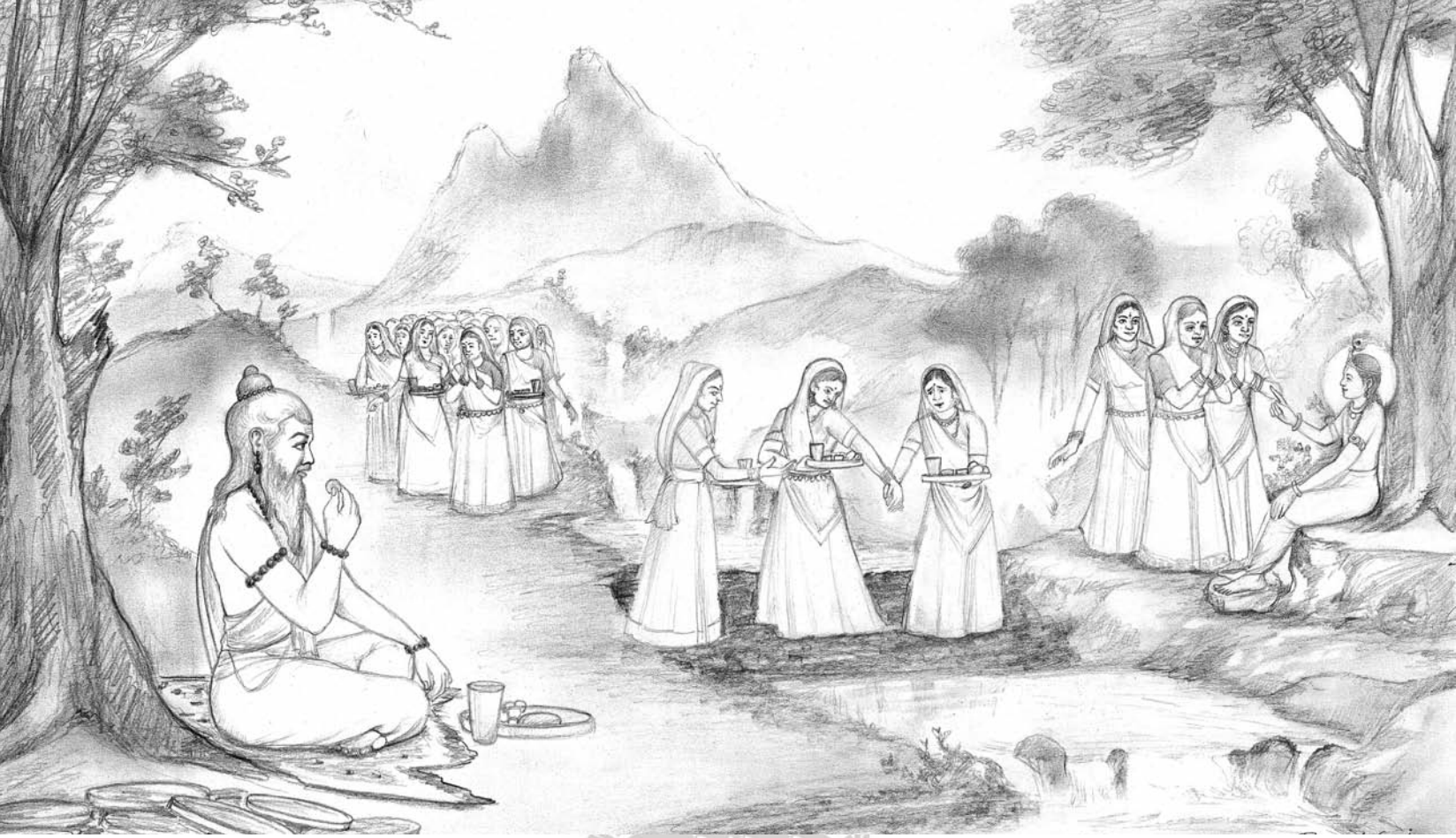
Gadhada First Section, Vachanamrut 73

In Samvat 1876, Chaitra Vad Amas (Wednesday 12 April 1820), during the night, Swami Shree Sahajanandji Maharaj was presiding in the vestibule of the north-facing room of His own residential quarters, at the court of Dada Khachar in Gadhada. He was adorned with a white scarf (*khes*) and a white blanket (*chadar*) was draped around Him. A white turban (*feto*) was tied around His head. A congregation of four eminent *sadhus*, including Muktanand Swami, and approximately fifty disciples, had assembled before His lotus face.

- (1) Gopalanand Swami asked, (1) “What is the form of lust?” Shreejimaraj replied, “Semen itself is the form of lust.” Gopalanand Swami raised a doubt, “Semen is one of the seven primary constituents of the body. So how can it be called the form of lust? And how is this semen produced?” Shreejimaraj replied, “The mind resides within the Manovaha artery. When thoughts of a woman occur in the mind, in the same way that curd is churned with a rod and butter rises to the surface, semen is churned from the body and accumulates in the Manovaha artery, and is ejaculated through the penis. A man is called an *oordhva-reta* [i.e. able to retain and raise semen upwards within the body], and a staunch celibate (*naishthik brahmchari*) if semen is not ejaculated from his penis. During the Ras-krida (Shreemad-Bhagwat Section 10 Part 1 Chapter 29 - 33), Lord Shree Krishna did not allow any semen to be ejaculated even though he associated with women. Hence, he was called an *oordhva-reta* celibate and he had conquered lust. Therefore, semen itself is the form of lust. Someone who has conquered his semen and kept it under control, has conquered lust [1].” [1]
- (2) Again Gopalanand Swami asked, (2) “When the body is cremated, the seven primary constituents also burn with it. Therefore, if semen itself is the form of lust, then lust itself should be burnt, since semen is burnt with the body. Why then, does lust arise again when that soul is reborn in another body?” Shreejimaraj replied, “Semen remains with the *sookshma* body. The *sthool* body arises by associating with the *sookshma* body. A ghost predominantly comprises of a *sookshma* body. It then assumes a *sthool* body from its *sookshma* body and associates with a woman. The woman conceives a child from the ghost. Therefore, semen remains with the *sookshma* body [2].” [2]
- (3) Again Gopalanand Swami asked, (3) “Shivji was an *oordhva-reta*. However, an ejaculation of semen did occur when he looked at Mohini’s beauty (Shreemad-Bhagwat Section 8 Chapter 12 Verse 12 - 37). This suggests that if the body has semen within it, an ejaculation is unavoidable if one associates with a woman, either when one is awake or in a dream state. Therefore, whilst semen exists within one’s body, how can one be said to be free from lust (*nish-kaami*)?” Shreejimaraj replied, “This constitutes a flaw in Shivji’s proficiency in Yoga. If the thought of a woman, either when awake or in a dream, causes a person to ejaculate semen, he cannot be called a resolute celibate. Therefore, the only person to have been a firm celibate in this world is the sage Nar-Narayan. We have the patronage of this Nar-

Narayan. Through his majesty, we too will gradually become as free from lust as him, by worshipping him. In order to burn away the semen that exists in their body, the practitioners of Yoga practise numerous methods. However, Lord Shree Krishna remained a staunch celibate despite associating with women. Such ability exists only in God. Others cannot maintain this. Therefore, the practitioners of Yoga should make attempts that enable them to alleviate thoughts of women whilst awake or in a dream state [3].” [3]

- (4) Then, Shuk Muni asked, (4) “It is said that the Lord [Krishna] had 16,108 wives in Dwarika but they were unable to captivate his mind. It is also said that each wife had ten sons and one daughter (Shreemad-Bhagwat Section 10 Part 2 Chapter 90 Verse 25 - 38). How can this be understood?” Shreejimaraj replied, “What happened in Dwarika is different from what occurred in Vraj. In Dwarika, the Lord adopted the Sankhya philosophy. A follower of the Sankhya philosophy understands that his true form is different from everything, i.e. his body, *indriyas* and mind. Even though he performs all actions, he believes that he is not the committer of those actions; and he never experiences joy or sorrow as a result of these actions. The Lord adopted this philosophy and is therefore described as being unaffected (*nirlep*). The philosophy that God adopted in Dwarika is also the philosophy of kings such as Janak. Just as a king lives as a *gruhasth*, worships God, and practises the Sankhya philosophy, the Lord remained as a *gruhasth* and was regarded as the King of Dwarika. He therefore adopted the Sankhya philosophy, and remained unaffected in this way. In Vrindavan, he adopted the philosophy of Yoga by which he remained staunchly celibate whilst he associated with women. There, he displayed the characteristics of the sage Nar-Narayan. In the Shreemad-Bhagwat, Kapildev said to [his mother] Devhuti, ‘no-one except for the sage Nar-Narayan is capable of defeating my Maya, which exists in the form of a woman.’ Therefore, Lord Shree Krishna conquered lust whilst remaining associated with women. When the sage Durvasa arrived, God instructed all the Gopis to take dishes of food to him, at which point the Gopis asked, ‘how can we cross the River Yamuna?’ Lord Shree Krishna replied, ‘say to Yamuna that if Shree Krishna is eternally celibate from childhood, make a way for us.’ When the Gopis said this, Yamuna made a passage for them to cross. Having fed the sage, the Gopis asked him, ‘Yamuna is in our way. How will we return home?’ The sage asked, ‘how did you come here?’ The Gopis explained, ‘we said to Yamuna that if Shree Krishna is forever celibate, then grant us passage. So Yamuna made us a path, but how will we return home now?’ The sage Durvasa replied, ‘say to Yamuna that if the sage Durvasa remains forever fasting, then allow us passage.’ When the Gopis said this, Yamuna made a path for them (Gopal Uttar-tapini Uppnishad Chapter 1). The Gopis were truly surprised at these events, but were unable to understand the glory of God and the sage. God maintained a staunch vow even though he had played with the Gopis; he was therefore, a celibate. The sage Durvasa remained fasting, because he ate all the food brought to him by the Gopis after uniting his soul with the soul of all, Lord Shree Krishna. In this manner, he actually served all the dishes to God. The behaviour of such immensely great persons cannot be understood.



Shree Krishna tells the Gopis to go with food to sage Durvasa. Due to God's will, River Yamunaji makes a path for the Gopis to cross the river

If we look, we would find thousands of people who follow the Sankhya philosophy, but there is only one who can remain *oordhva-reta* having mastered Yoga - Nar-Narayan. Alternatively, those who are ardent disciples of Nar-Narayan, become firm celibates through the efficacy of worshipping him. No-one else can become such a celibate. A person whose semen is ejaculated, either when awake or in a dream, cannot be called a celibate. A person who renounces women in the eight ways, is on the path of celibacy. By the efficacy of Nar-Narayan, he will gradually become a firm celibate [4].

[4]

“When I was young, I had heard that semen even escapes with perspiration. In order to retain the semen, I learnt techniques: *jal-basti* and *kunjar-kriya*. In order to conquer lust, I learnt numerous postures. During the night, I slept in the *gorakh* posture so that semen could not escape even in a dream. In order to overcome lust, I performed such practises by which I ceased to perspire. I could not feel the cold or heat. When I came to Ramanand Swami, he tried to make Me perspire by wrapping My body with bandages of Aaval-leaves. My body still did not perspire. Therefore, the means to conquer lust is the most difficult of all feats. Only someone who has a firm strength in the *upasana* of God; has become totally free from the passion of all five sensations; and has become tightly knotted to this renouncement of passions, becomes free from lust by the efficacy of God [5].”

[5]

- (5) Then, Nityanand Swami asked, (5) “Does one become free from passions by listening to discourses like this, or through having asceticism?” Shreejimaraj replied, “Asceticism does

not last long on its own. In the end it is destroyed. However, if one has a conviction about the soul (*aatma-nishtha*); a true knowledge about God's *Murti*; and thinks, 'I am a soul and I am *sat-chit-anand-roop*; my body and the universe are material and perishable, therefore what status do these have in comparison to the status I have?; my cherished deity, Lord Shree Purushottam, is above Akshar, who sustains infinitely many universes; and I am firmly under the shelter of such a God', then, the asceticism that arises from these thoughts is regarded as being asceticism with knowledge. Such asceticism never diminishes. If water is poured onto a fire, it is extinguished. However, the Vadvanal fire remains within the ocean and still the water cannot extinguish it. In this manner, asceticism with knowledge is similar to the Vadvanal fire and the fire of lightning, which cannot be extinguished. There is no assurance in asceticism that is not of the kind described here. My asceticism is like the fire of lightning and the fire of Vadvanal. Those who reside close to Me, know My nature; but those who remain distant from Me are not aware of it. This Mukund Brahmchari seems to be a simpleton, but he comprehensively knows about My nature, i.e., 'Maharaj is unaffected (*nirlep*) like space, and He is completely indifferent towards everyone.' As he recognises this nature in Me, the virtues that are prevalent in God, exist in the Brahmchari. God resides omnisciently within all and is explaining to all men and women that no deficiency of any kind exists within the Brahmchari [6].

[6]

"The means through which such good virtues can be attained is as follows: Someone who considers a *Mota-purush* (*Sat-purush*) to be devoid of any faults becomes free from all faults himself. If someone perceives faults in the *Mota-purush*, his intellect becomes corrupt, and internal enemies, such as lust, enter his heart and reside there. The heart of someone who perceives faults in the *Sat-purush* is tortured by evil thoughts. Even if he associates with the *Satsang*, his misery is not alleviated. An intelligent person who resides near Me, understands My entire nature and realises, 'Maharaj has no affection for any of the fascinating objects in this world, such as wealth, woman and jewellery, or food, drink etc. Maharaj is completely indifferent about them all. If He mercifully lets someone sit beside Him and delivers discourses to him, He does so mercifully for the salvation of that soul.' A fool may live near Me or far from Me, but he does not understand My nature in this way [7].

[7]

"This issue is understood, but only a person who has a conviction about the soul, and contemplates about the *Murti* of God within his soul and offers devotion to Him, does not renounce his *upasana* towards God even if he has become *Brahm-roop*. For this reason, and through his conviction about the soul and his understanding of the glory of the Lord's *Murti*, he has no desire for any object [8].

[8]

"Once a person's passion is eliminated, he experiences the joys and sorrows of life according to his destiny, but the yearnings of his *indriyas* subside. The mind is like a disc and the *indriyas* are its sharp edges. When one has the *sakshat darshan* of Brahm and Par-brahm, who is beyond Brahm, the edges of this disc become blunt. If someone sucks a lemon, his

teeth become so numb that if he had to chew chickpeas, he would be unable to do so. If he is extremely hungry, he would have to swallow the chickpeas whole, but he would not be able to chew them. In the same way, a person who has understood the true glory of the soul and of God does not derive any happiness from worldly sensations. He experiences the sensations such as taste, according to his destiny, but does so in a manner akin to swallowing the chickpeas whole due to having numb teeth. Removing one's passions is an extremely difficult feat. Passions may even exist in someone who has perfected the trance (*samadhi*) state. If one attains the trance state, there is no way to return back to a body from Brahm. If someone does return, there are three possible reasons. Firstly, if a passion for some worldly pleasure remains within him, he returns from the trance state. Alternatively, he may be immensely powerful and have the ability to enter a trance and then return to his body, according to his own wishes. Finally, someone more powerful than himself may bring him back from the trance into his body. These are the three ways in which one can return back to the body from a trance state [9].

[9]

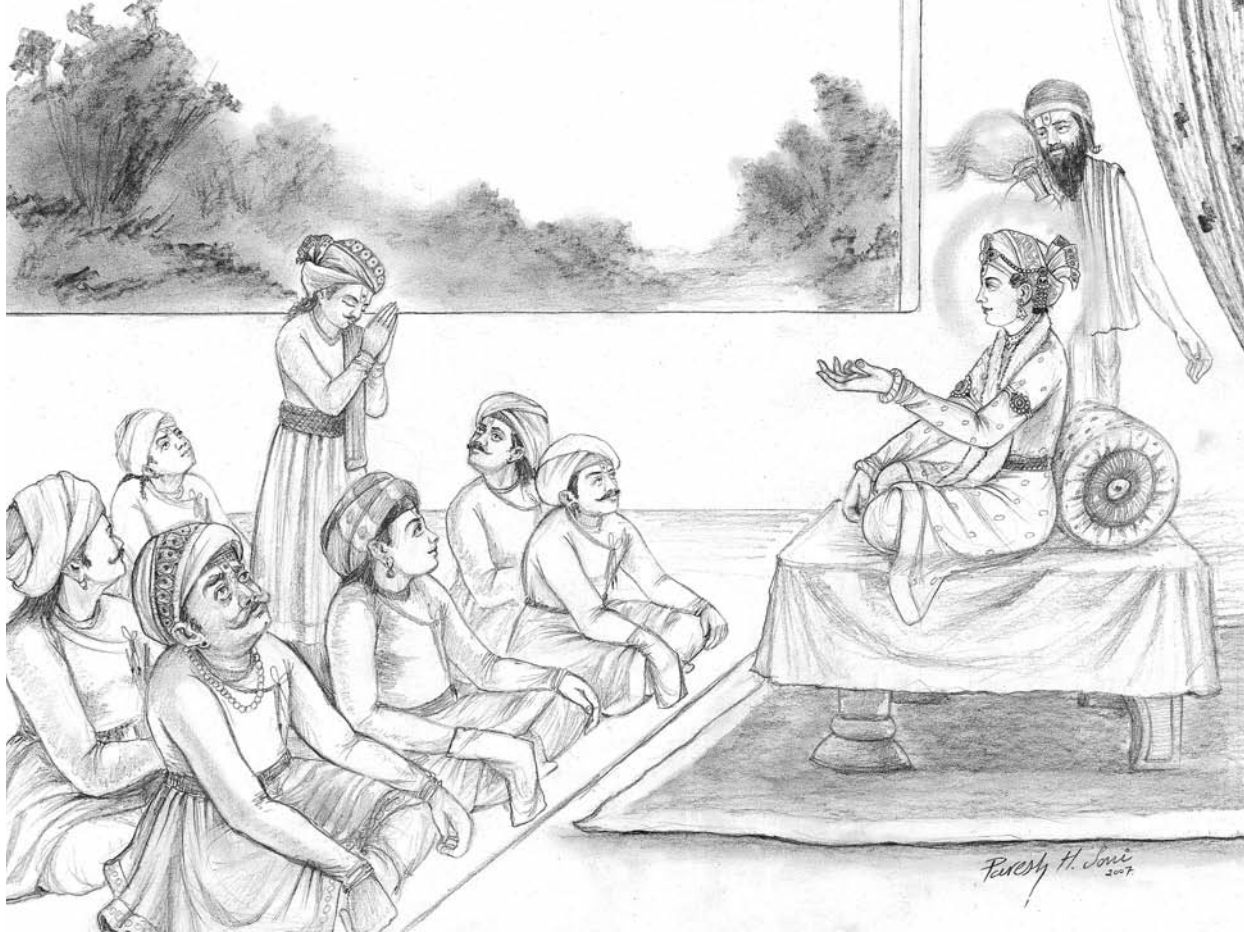
“When someone enters a trance, he has the *darshan* of Brahm [lustre]. If he has a limited understanding, upon seeing the lustre of Brahm, which is equivalent to millions and millions of suns, he thinks the *Murti* of the *pratyaksh* Lord Purushottam to be inferior and Brahm to be superior; this constitutes a contravention in his *upasana*. Therefore, everything can be achieved if one has an extremely firm determination about the *pratyaksh Murti*. I too have a firm determination that I will not allow any kind of deficiency to exist in a person who ardently dedicates his mind to Me, and does not keep anything from Me [10].”

[10]

- (6) Then, Muktanand Swami asked, (6) “What are the characteristics of someone who has dedicated his mind? What are the characteristics of someone who has not dedicated his mind?” Shreej Maharaj replied, “The heart of someone who has dedicated his mind experiences very restive sensations if he was not present whilst a discourse about God was taking place or if God was giving *darshan*. When he hears the discourses about God or he has God's *darshan*, an increasingly greater affection for the Lord is evoked within him, and his mind never retracts from these. If God orders someone to go to a distant land, a person who has dedicated his mind to God thinks, ‘if it is His command, I will happily go to Buranpur or Kashi, or indeed wherever else He wishes me to go.’ A person who is happy to please God by behaving according to His will, may be thousands of miles away, but is still close to Me. Someone who has not dedicated his mind in this way may live very close to Me, but he is actually hundreds of thousands of miles away from Me. When advising someone who has not dedicated his mind, I am apprehensive about whether he will take it rightly or wrongly? These are the characteristics of someone who has, and has not, dedicated his mind [11].”

[11]

Gadhada First Section Vachanamrut 73 {73}



Shreej Maharaj asks who will go to Buranpur or Kashi. Immediately, a disciple who has dedicated his mind to Shreej Maharaj gets up and happily agrees to go, and abide by the will of God

Rahasyarth Pradeepika Tika

There are six questions in this Vachanamrut. In the first, Shreej Maharaj has said that semen is the form of lust [1]. In the second, semen remains with the *sookshma* body [2]. In the third, Shreej Maharaj has stated that an irresolute celibate is someone whose semen is ejaculated at the thought of a woman. He should remain vigilant so that thoughts about women do not arise [3]. In the fourth question, understanding oneself to be separate from the body and *indriyas*; and performing all activities according to the scriptures whilst understanding that one is not the committer of these, and not deriving joy or sorrow from them, are the characteristics of someone who practises the Sankhya philosophy. Remaining an *oordhva-reta* even whilst associating with women; uniting one's soul with the Lord and thus feeding Him through one's own mouth, are the characteristics of someone who follows the Yoga philosophy [4]. One can become strongly devoid of lust through *upasana* towards God and by becoming detached from all worldly passions [5]. In the fifth question, the means to conquer passion is to have a conviction about the soul (*aatma-nishtha*); meditate on Him, and have asceticism (*vairagya*) along with true knowledge [6]. If one recognises a *Mota-purush* as being flawless, he too becomes devoid of all faults. If instead he perceives faults, he becomes corrupted [7]. No passions remain in someone who has a conviction about the soul, and an understanding of His *Murti's* glory [8]. Passion is powerful enough to pull an individual back from a trance state [9]. If someone perceives the lustre of Brahm to be superior to the Lord during a trance, it constitutes a contravention of *upasana*. Therefore, one must have a firm determination for this

Murti [10]. In the sixth question, Shreejimaraj states that an increased affection for Him occurs if one is unable to remain without listening to discourses about Him or without having His *darshan*. The characteristics of a person that has, and has not, dedicated his mind are described [11]. These are the eleven topics.

Q1 Celibacy is mentioned in Q.3. What are its characteristics?

Ans The lowest kind of celibacy involves observing the rules, as stipulated in the Shikshapatri, Nishkaam-shuddhi and Dharmamrut, with one's *sthool* body; not deviating from these even when faced with an adverse place or time; and performing penance if semen ejaculates during a dream, or if such thoughts occur in the mind. Not allowing such a thought to even enter the mind, is the characteristic of an intermediate level of celibacy. To remain *oordhva-reta* is the highest level of celibacy; this is also known as true freedom from lust. The means to achieve these are stated in L.1 Q.3 and GMS.33 Q.2. Shreejimaraj and *sants* are even pleased with someone who observes the lowest level of celibacy from these three categories. They become more and more pleased as one increases the avoidance of lust.

Q2 In this Vachanamrut, Shreejimaraj has said that we have the patronage of Nar-Narayan, and by worshipping him and by his efficacy, we will become free from lust just like him. However, in J.5 T.1, Shreejimaraj has said that He Himself is Nar-Narayan. How can this be understood?

Ans In some Vachanamruts, Shreejimaraj has spoken as God. In others, He has taken the guise of a disciple and so spoken as if He was a disciple. In L.13 Q.2, Shreejimaraj has said, "If I could become equal to God, then why would I go to such efforts?" In Am.7 T.1, the Lord has said, "I am indeed Purushottam." Whenever He has spoken as a disciple, it should be understood that He has done so in order to teach His disciples, and that is why He has spoken with the sentiments of a human. Whenever He has spoken as God, it should be understood that He has spoken as His true form. Therefore, Shreejimaraj is the only God. Here, the patronage of Nar-Narayan is mentioned; Shreejimaraj has used the name Nar-Narayan to refer to Himself. The patronage and worship are with reference to Him only.

Q3 In Q.4, it is said that Lord Shree Krishna showed the characteristics of the sage Nar-Narayan within himself. Who is this sage Nar-Narayan? What is meant by showing the characteristics of the sage?

Ans In this context, Nar-Narayan refers to the Nar-Narayan who resides in Badrik-ashram. Where it is said that he showed the characteristics of Nar-Narayan, it refers to the virtue of being *oordhva-reta* that exists in Nar-Narayan and which was prevalent in him. Therefore, it should be understood that Nar-Narayan's virtue of *oordhva-reta* was seen in Lord Shree Krishna, but not that he showed himself to be Nar-Narayan.

Q4 Can one become an *oordhva-reta* by worshipping the Nar-Narayan who exists in Badrik-ashram, or not?

Ans One can become an *oordhva-reta* by worshipping Shree Krishna, Nar-Narayan, Vasudev-brahm, Mul-akshar or Shreejimaraj. Freedom from the cycle of birth and death can also be attained through them. However, a supreme and absolute salvation (*aatyantik moksh*) can only be attained by worshipping Shreejimaraj.

Q5 In Q.4 T.5, a complete freedom from all passions is mentioned. What kind of understanding must one have to achieve this?

Ans A person who is completely free from all passions does not have any esteem for the prowess or happiness that is derived from anyone up to the category of *murtiman* Mul-akshar. Only if one does not have any affection for anything apart from the *Murti* of Shreejimaraj and attaining the pleasure of this *Murti*, not even for Shreejimaraj's lustrous abode, can he be said to be completely free from passion.

Q6 In which Vachanamrut is it stated that one should not have affection for the Lord's lustrous abode?

Ans In L.14 T.2, Shreejimaraj has stated, "If the lustre is seen without Me or My *Muktas*, one should feel uncomfortable." Therefore, there should not be any affection for the lustre.

Q7 In Q.5 T.6, the conviction about the soul is mentioned. What does this refer to?

Ans In this context, it refers to believing one's soul to be the same form as the lustrous Akshardham of Shreejimaraj.

Q8 What should be understood by the infinitely many universes? Akshar is described as the one who sustains the universes. What does this refer to?

Ans Mul-akshar is referred to as the universes. His own lustre has been called Akshar; and it is this that sustains Mul-akshar.

Q9 In Q.5 T.9, the form of Brahm is mentioned and in T.10, the lustre of Brahm is mentioned. What should be understood by the 'form' and the 'lustre'?

Ans The form of the rays of Shreejimaraj's lustrous Brahm-jyoti has been called the 'form' and 'lustre' of Brahm. This is explained further in the Rahasyarth of GFS.33, Q&A.3.

Q10 In Q.5 T.10, it is stated that a person who has attained a trance may believe that the lustre of Brahm is superior to the *Murti* of Shreejimaraj. Why would he believe that the lustre is superior to Shreejimaraj?

Ans Because his knowledge is incomplete, he has not understood the absoluteness and causality of the bliss of Shreejimaraj's *Murti*. Therefore, when he is in the trance state, he first sees the lustre of Brahm, believes it to be the most superior and becomes attached to the pleasure therein. He does not become attached in this manner if he understands that Shreejimaraj is the cause of Brahm, its sustenance, and also beyond it.

Rahasyarth Pradeepika Tika 73

Gadhada First Section, Vachanamrut 74

In Samvat 1876, Vaishakh Sud 11 (Monday 24 April 1820), during the morning, Swami Shree Sahajanandji Maharaj was presiding on a dais placed on a raised platform under the neem tree, in front of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was dressed entirely in white garments. A congregation of munis and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj then said, (1) “The extent of someone’s asceticism (vairagya) and understanding can only be assessed when he experiences the sensations or when he is faced with adversity, respectively; but cannot be assessed without these. And, what can be said for when one faces immense prosperity or extreme adversity? Even when Dada Khachar faced a little adversity (Shree Aksharanand Swami-ni-vato Chapter 70), everyone was able to recognise the nature of their own antah-karans [1].” [1]

Then, Muktanand Swami said, “The affinity of the Lord’s disciple does indeed reside in one’s heart. It remains with the understanding, ‘if the Satsang flourishes, then many people benefit. However, if something detrimental happens to the Satsang, then nobody benefits.’ This leads to feelings of joy and sorrow.”

- (2) Then, Shreejimaraj said, (2) “We are the servants of Shree Nar-Narayan. We must remain contented with whatever pleases Shree Nar-Narayan. If it is the wish of Shree Nar-Narayan, the Satsang will flourish. If he wants it to diminish, it will diminish. If this Nar-Narayan sits us on an elephant, we should remain happy at that, and if he sits us on a donkey, we should still remain happy about this [2].” [2]

“One should not have any affection for anything else, except for the lotus feet of this Shree Nar-Narayan [3].” [3]

“If one’s mind becomes irritated at such trivial matters, what would happen if he were to face real worldly affairs? Our Lord Shree Nar-Narayan practises austerities sitting under a berry tree, and does not involve himself with any worldly pleasures. Therefore, in the same way that a chaste (pativrata) woman keeps things to enjoy such as jewellery, clothes, food or drink, which are inferior to those of her husband, but does not have superior possessions to him, we too should keep less worldly pleasures than our master, Shree Nar-Narayan, since we are his servants [4].” [4]

“It is acceptable that, out of devotion and selflessness, a disciple desires fine objects for offering to God. However, he must not have any desire to attain objects that are meant for God. God has no desire for worldly pleasures, but, He encourages the devotion of His disciples by accepting the objects that are presented to Him [5].” [5]



Shreej Maharaj accepts the offerings that are presented to Him by His loving disciples in order to encourage their devotion

“If God does want worldly pleasures, why does He renounce all His affluence and sit under a berry tree to practise austerities? After all, He is the master of infinitely many universes, the master of the abodes such as Brahm-pur, Golok and Vaikunth, and the master of Radhika, Laxmi etc., who are the personifications of His own powers. Therefore, God definitely has no fascination in experiencing sensory pleasures. In comparison to the other incarnations, our Lord Nar-Narayan is very much more austere. He practises these austerities for the betterment of souls. If Nar-Narayan had wanted affluence, why would he have remained sitting, eating only berries? Even fools in this world own land and property. Nar-Narayan is the sakshat Lord, and if it was his desire, could he not attain at least four villages? However, this God does not want any of these. Our master is such an ascetic and so, our asceticism should be in excess of His. We should become joyous in accordance to the extent with which the Lord causes the Satsang to flourish. If it is God’s wish, the entire world would join the Satsang, or they would all leave it. We should never feel any joy or sorrow in our minds in these circumstances. Everything happens by the will of this God. In the same manner that a dry leaf moves according to the wind, we too must remain reliant upon God and joyfully worship Him. One must not allow any anxiety to enter the mind [6].”

[6]

Gadhada First Section Vachanamrut 74 {74}

Rahasyarth Pradeepika Tika

There are two merciful statements in this Vachanamrut. In the first, Shreejimaraj has said that asceticism (vairagya) is assessed whilst one is in prosperity and understanding is assessed during times of adversity [1]. In the second, Shreejimaraj has said that if, by His will, the Satsang flourishes or apparently declines; or in the situations of honour or dishonour, one must remain joyous, in all these circumstances [2]. One should not have any affection for anything except for Shreejimaraj's Murti [3]. The Lord has an austere nature. As His servants, we should be even more austere than He is [4]. Whatever objects the Lord accepts, He does so to encourage the devotion of His disciples [5]. In comparison to other incarnations, Shreejimaraj is very much more austere. He practises these austerities for the betterment of souls. Therefore, all His disciples should in particular, maintain such austerity, remain reliant upon Him, and offer worship to Him [6]. These are the six topics.

Q1 In Q.1, it is said that Dada Khachar was faced with an adversity. What was this adversity?

Ans Enmity developed between Dada Khachar and Bhan Khachar. In the resultant battle, Bhaguji and Bechar Chavda were wounded. Armies of Gebis and Arabs also fought in the battle. This was the adversity that he faced.

Q2 In Q.2, Shreejimaraj has said, 'we are the servants of Nar-Narayan'; inferring that Shreejimaraj too is a servant. What should be understood by this?

Ans Shreejimaraj has spoken from the perspective of a human, but He has actually referred to Himself using the name Nar-Narayan here. In T.4, He refers to Nar-Narayan as the master; here too, He has spoken with the sentiments of a human. In reality, Shreejimaraj is the master of all. It is stated that Nar-Narayan sits under berry trees and practises austerities. These austerities should be understood as the severe austerities that Shreejimaraj practised whilst living under trees during the forest expedition that He performed. This is detailed in the Rahasyarth of GFS.8 Q&A.1 and GFS.73 Q&A.2.

Q3 In Q.2 T.4, it is said that the Lord's disciples should keep less affluence than Him. What should be understood by this affluence? How should ascetics maintain this lesser degree of affluence? And how should gruhasths maintain it?

Ans Any food that is received by an ascetic by the grace of Shreejimaraj should be prepared and first offered to Shreejimaraj. This consecrated food should then be mixed with consecrated water to make it devoid of taste, but the individual items should not be separated, or eaten unmixed. This should then be eaten from a wooden bowl. This constitutes experiencing less affluence. Gruhasths should not wear clothing, jewellery, etc. that are meant for offering to the Lord. Plates that are used in offering food to the Lord, should not be used, and vehicles that are meant for the Lord, should not be used. All items for consumption and wearing should first be consecrated by Shreejimaraj's Murti before use. This constitutes experiencing less affluence.

Q4 God is divine. Does He eat worldly foods or not?

Ans If the disciple offering the food does so with immense sentiment, God acknowledges those sentiments and turns the worldly items into being divine, and makes them beyond the attributes of Maya (nirgun); and then accepts them. For this reason, nothing should be eaten without first offering it to God.

Q5 In Q.2 T.6, the abode Brahm-pur is mentioned. Which abode is this?

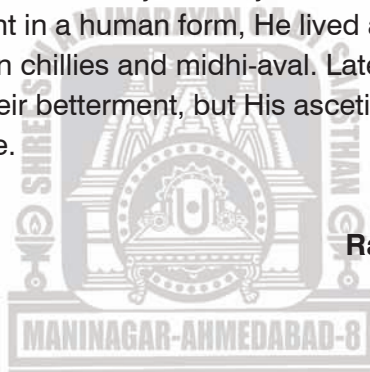
Ans Here, Akshardham has been referred to using the name Brahm-pur.

Q6 It is stated that God is the master of the personifications of powers, such as Radhika. How should Shreejimaraj be understood to be the master of these powers?

Ans Shreejimaraj exists in an anvay form within all, from Mul-akshar to Brahma, Vishnu and Shiv. Therefore all, including Radhika, can be referred to as the powers of Shreejimaraj. In L.17, Q.5 T.7, entities such as Akshar, Purush, Kaal and Maya, are called His powers.

Q7 Shreejimaraj has stated that in comparison to other incarnations, He is very much more austere. How should one understand Shreejimaraj to be such an ascetic?

Ans When Shreejimaraj was present in a human form, He lived as an ascetic. He used to vomit at the smell of a woman. He lived on chillies and midhi-aval. Later on, He dined lavish dishes only to please His disciples and for their betterment, but His ascetic nature never ceased. This is the asceticism that is referred to here.



Rahasyarth Pradeepika Tika {74}

Gadhada First Section, Vachanamrut 75

In Samvat 1876, Vaishakh Vad 11 (Monday 8 May 1820), Swami Shree Sahajanandji Maharaj was presiding on a dais placed under the neem tree, in front of the temple of Shree Vasudevarayan, at the court of Dada Khachar in Gadhada. Garlands of yellow flowers were adorned around His neck and He was dressed entirely in white garments. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Sura Khachar then asked a question. (1) “It is said that 71 past generations of a disciple of God, are redeemed [i.e. attain salvation]. There may have been ancestors amongst these who were treacherous to *sants* and the Lord. How can they be redeemed?” Shreejimaraj replied, “Devhuti associated with the sage Kardam as though he was her husband (Shreemad-Bhagwat Section 3 Chapter 21 - 24 & 33). Even as a result of this love for the sage Kardam, she attained redemption. King Mandhata’s fifty daughters married the sage Saubhari because of his handsomeness (Shreemad-Bhagwat Section 9 Chapter 6 Verse 25 - 55). Although their affection for him was based on lust, they all attained the same salvation as the sage. Therefore, where there is a disciple amongst a person’s family, if they all believe, ‘it is our great fortune that there is a disciple of God in our family’; understand his greatness in this way; and have affection for him accordingly, these family members attain salvation. Even ancestors of the disciple who have died and gone to heaven (*Swarg*) attain salvation if they have the understanding, ‘it is our great fortune that we have a disciple of God in our family’, and have affection for him in this manner. However, anyone who has enmity towards a disciple of God does not attain salvation. As his enmity grows, his intellect becomes evermore tainted. When such a person leaves his mortal body, he falls into the same cesspit of hell (*Narak*) that a person who has committed the five grave sins falls into. Therefore, all those who have affection for a disciple of God attain salvation, irrespective of whether they are his relatives or not [1].”

[1]

- (2) Then, the disciple Naja asked, (2) “A particular disciple of God has a determination, whilst another has only a little determination. Superficially, they both appear equally pious. How can one distinguish between these two?” Shreejimaraj replied, “The one who has a thorough knowledge (*gnan*) about the *Murti* of God; staunch asceticism (*vairagya*); and immense devotion (*bhakti*) and religiosity (*swa-dharma*), should be understood to have a resolute determination. If one of these qualities is missing in a person, he does not have a determination, and he is bereft of an understanding of God’s greatness. If all four qualities exist in a person, the determination exists together with an understanding of God’s greatness [2].”

[2]

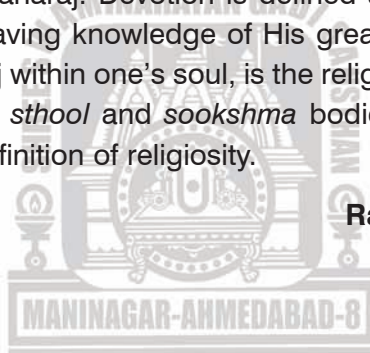
Gadhada First Section Vachanamrut {75}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut. In the first, Shreejimaraj has stated that someone who has affection for His disciple attains salvation; whilst if he is treacherous towards a disciple, he goes to hell [1]. In the second question, a person who has complete spiritual knowledge (*gnan*), asceticism (*vairagya*), devotion (*bhakti*) and religiosity (*swa-dharma*), develops a firm determination together with an understanding of God's greatness [2]. These are the two topics.

Q1 What are the characteristics of spiritual knowledge, asceticism, devotion and religiosity, referred to in Q.2?

Ans Understanding Shreejimaraj to be eternally *murtiman*; knowing that through His lustre, He sustains, inspires and controls all the perishable (Kshar) and imperishable (Akshar) entities; appreciating that He is the sustenance of that lustre i.e. His power; and recognising one's soul to be *Brahm-roop* and visualising Shreejimaraj within that soul, is defined as knowledge about the *Murti* of Shreejimaraj. Asceticism is defined as not having any affection for anything other than the *Murti* of Shreejimaraj. Devotion is defined as being lovingly enjoined to the *Murti* of Shreejimaraj whilst having knowledge of His greatness. Perpetually contemplating about the *Murti* of Shreejimaraj within one's soul, is the religious decree of the soul. Adhering to the religious vows with one's *sthool* and *sookshma* bodies, is the religious decree of the body. This combination is the definition of religiosity.



Rahasyarth Pradeepika Tika {75}

Gadhada First Section, Vachanamrut 76

In Samvat 1876, on the first Jeth Sud 11 (Tuesday 23 May 1820), Swami Shree Sahajanandji Maharaj was presiding at His own living quarters, at the court of Dada Khachar in Gadhada. Several eminent *sadhus* had assembled before His lotus face.



Shreejimaraj presides in His living quarters amongst an assembly of eminent sants

- (1) Addressing them all, Shreejimaraj said, (1) “I do not get along with four types of people: those with an angry temperament; those who are envious; those who are deceitful; and those who are arrogant, even if they are disciples of God. Anger and envy are the results of arrogance [1]. [1]

“I have no trust whatsoever in a lustful person, even though he is a disciple. Such a lustful person is akin to an averse individual, even though he remains in the *Satsang* [2]. [2]

“A disciple within whom no flaws exist with respect to his five *vartmans* - who, if I bind to obey any of My commands and to relinquish any preferences he previously had and make him follow My will throughout his life, then still, he never becomes perplexed - is a resolute disciple. Without any effort, I naturally develop affection towards such a disciple. If a person

does not have these qualities, I cannot develop any affection for him, even if I attempt to do so. My nature is such that I can only have affection for someone who has such a perfect devotion for God within his heart [3].”

[3]

Gadhada First Section Vachanamrut 76 {76}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut, in which Shreej Maharaj has said that He does not like a person who has anger, arrogance, envy or deceit [1]. A lustful person is averse [2]. A resolute disciple is someone who does not become perplexed about behaving in accordance with the Lord's will [3]. These are the three topics.

- Q1** In T.3, it is said that a resolute disciple is someone who does not become perplexed at being bound to obey any of the Lord's commands and being made to adhere to His will. When Shreej Maharaj was present in His human form, to adhere would mean to obey any of His commands. However, what kind of behaviour constitutes being bound to His commands, and behaving in accordance to His will, in the present day?
- Ans** For ascetics as well as *gruhashths*, to happily abide by the religious decree stipulated by Shreej Maharaj in the Dharmamrut, Nishkaam-shuddhi, Shikshapatri, etc., but not allow deviances to exist in the adherence to these; and thus, not becoming even slightly perplexed by having to behave in this manner, is what is meant by being bound to the Lord's commands and behaving in accordance to His will. If someone does behave accordingly, but thoughts exist about disobeying certain commands, it constitutes becoming perplexed. Someone who does not obey these commands does not belong to Swaminarayan; such a person is not considered to be a disciple of the *Sampraday*. This has been stated in the Rahasyarth of GFS.36 Q&A.2.

Rahasyarth Pradeepika Tika 76

Gadhada First Section, Vachanamrut 77

In Samvat 1876, on the second Jeth Vad Amas (Monday 10 July 1820), Swami Shree Sahajanandji Maharaj was presiding on a dais placed in the vestibule of the west-facing room, in front of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was dressed entirely in white garments. A congregation of *munis* and disciples from different regions had assembled before His lotus face. The *munis* were asking and answering questions amongst each other. Due to his misunderstanding, one *muni* tried to invalidate the religious decree, with reference to the strength of determination about God.

- (1) Then, Shreejimaraj said, (1) “A person who takes his knowledge of God for granted and contravenes the religious decree, should be regarded as a demon. The *Murti* of God possesses innumerable auspicious virtues. These have been described in the First Section of the Shreemad-Bhagwat, in which Pruthvi (deity of the Earth) narrates them to Dharma. Therefore, auspicious virtues arise in anyone who takes the patronage of God. A person, who has a determination about the *Murti* of God, attains the thirty-two virtues of a *sadhu* that are described in the Eleventh Section [of the Shreemad-Bhagwat]. Someone who does not have these thirty-two virtues of a *sant* cannot be considered to be a complete *sadhu*. However, if one has a determination in God, the auspicious virtues of God definitely arise within the heart. When the virtues of the Lord arise in a *sant*, the thirty-two virtues exist within that *sadhu* [1]. [1]

“Therefore, from today, anyone who neglects the religious decree, i.e. the five *vartmans*, in favour of the strength of his spiritual knowledge or devotion, is a traitor to his Guru and betrayer of commands. Whoever even speaks in such an irreligious manner should be called averse [to the religion]. One should say to such a person, ‘you have sided with demons; we will never agree with this.’ In this manner, one must dismiss the words of such an irreligious person [2].” [2]

- (2) A *sant* then asked a question. (2) “Oh Maharaj! There is an extremely resolute disciple of God. He suffers acute pain during the last moments of his life, and at that time, he speaks irresponsibly. Another person appears not to be such a resolute disciple, yet he remains completely rational at the time of his death. He leaves his body in a joyous manner, with an understanding of God’s efficacy and whilst uttering the glory of God. What is the reason for this? The virtuous person does not seem to be in a good condition during his final moments, whilst an ordinary person appears to be in a good condition during the time of his death; tell us the reason for this. This is the question.” Shreejimaraj replied, “An individual’s understanding depends on eight influences: place (*desh*), time (*kaal*), actions (*karma*), associations (*sang*), deities (*dev*), incantations (*mantra*), initiation (*diksha*) and scriptures (*shastra*). If these are good, a person’s understanding is good; if they are bad, a person’s understanding is also bad. In addition, the Maya of God influences the four ages (Yug) to prevail alternatively within the hearts of all. If Sat-yug is prevalent during one’s last moments, the time of death is especially pleasant. If Treta-yug or Dwapar-yug are prevalent, the time of

one's death is only slightly pleasant. If Kali-yug prevails at time of death, it is extremely unpleasant. In this manner, the pleasantness or unpleasantness of one's final moments depend on the influence of time. There are three states of the body: the wakeful, dream and deep sleep states. Whilst in a wakeful state during his last moments, even a sinful person relinquishes his body in a comfortable manner. If the dream state is prevalent, even a disciple of God relinquishes his body whilst muttering about his yearnings. If the deep sleep state is predominant during someone's last moments, whether he is a disciple or averse, he relinquishes his body whilst remaining unconscious, but is not able to say anything good or bad [3]. [3]

"If, at the time of death, a person realises that he is beyond these three states; and recognises his soul to be *sakshat Brahm-roop*, he displays the same power as God when he relinquishes his body. Becoming *Brahm-roop* and showing the power of God only occurs for a disciple of God, but not for other, averse souls [4]. [4]

"In this manner, the nature of one's final moments depends on the influence of time, or the prevalence of the three states of the body. If an averse soul is in a wakeful state during his last moments, and he dies in a comfortable manner, even then, he does not attain salvation. An averse individual goes to hell (*Narak*), irrespective of whether he relinquishes body in a good or bad way. Salvation is assured for a disciple of God, whether he relinquishes his body in a comfortable way, muttering about yearning for something, or even if he is unconscious. A disciple of God should know that there is no doubt about this. A disciple of God may seem pained on the outside during his final moments due to the prevalence of a particular state, such as the dream state, but, by the efficacy of God, he actually experiences immense pleasure within his *antah-karans* at this time. Therefore, there should remain no doubt whatsoever about the salvation of a disciple of God, even if he relinquishes his body whilst muttering about yearning for something during his final moments [5]. [5]

Gadhada First Section Vachanamrut 77 {77}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut, of which, the first is a merciful statement. In this, Shreej Maharaj has stated that someone who takes His patronage and has a determination for Him, attains the auspicious virtues that exist in the Lord, as well as the thirty-two virtues of a *sadhu* [1]. Anyone who forsakes the five *vartmans* in favour of his strength of knowledge and devotion, is a traitor to his Guru, betrayer of commands, and a demon; no-one should believe what he says [2]. In the second question, whether the final moments of one's life are pleasant or unpleasant is dependent on the prevalence of time (*kaal*), or the state that is prevalent at that time [3]. Only someone who is a disciple of Shreej Maharaj becomes *Brahm-roop* and displays

the Lord's powers at the time of death [4]. An averse person goes to hell (*Narak*) even though he may leave his body in a comfortable way. The Lord's disciple definitely attains salvation, even though he relinquishes his body whilst being unconscious [5]. These are the five topics.

Q1 In Q.1, Shreej Maharaj has stated that auspicious virtues are attained by taking His patronage; in GFS.62 Q.1, it is stated that these virtues are gained through having a determination about Him. How should this be understood?

Ans There is equal importance in having a determination about Him and in taking the resort of His patronage. Therefore, auspicious virtues can be attained through both. Shreej Maharaj has reiterated this in this very question, where He has said that a person who has a determination about Him surely attains auspicious virtues. The characteristics of a *sadhu* are attained through both of these means.

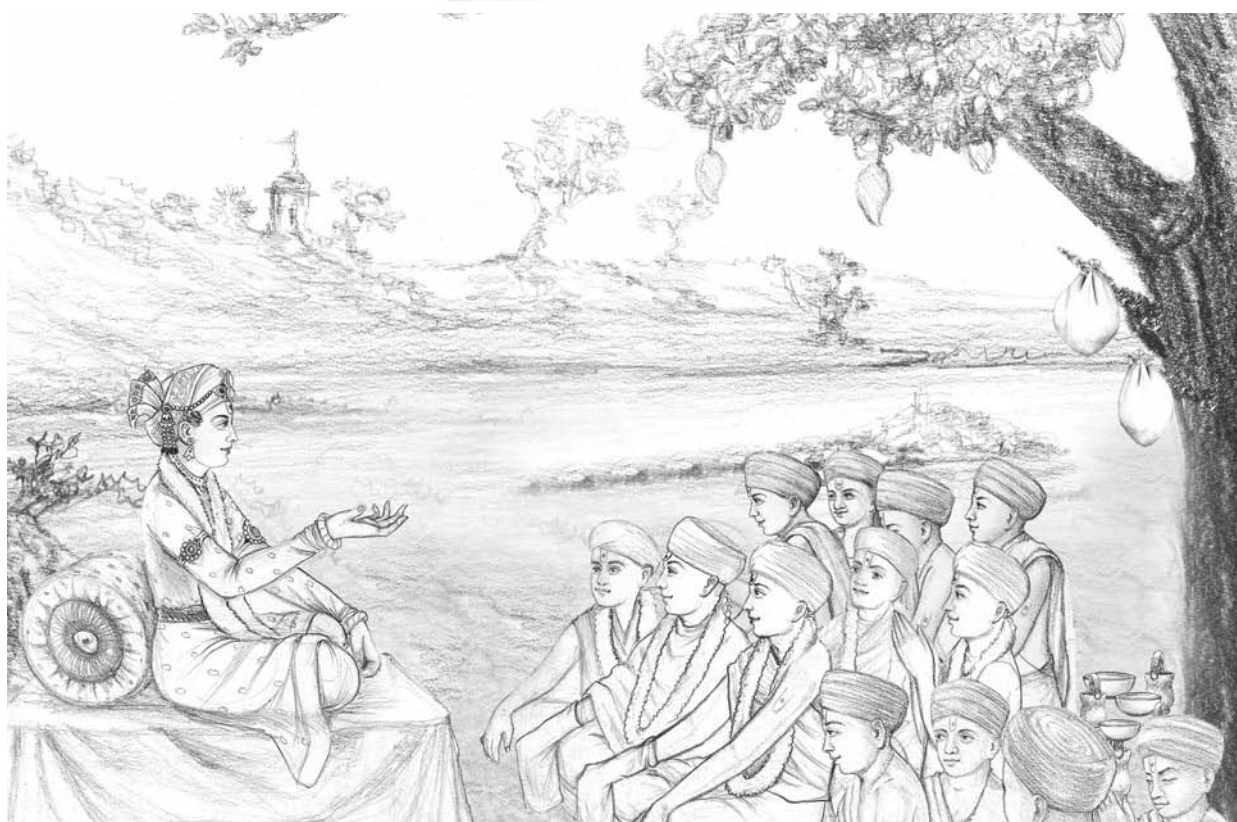
Q2 What is the nature of taking the resort of the Lord's patronage, by which such auspicious virtues of Shreej Maharaj are attained?

Ans Resorting to His patronage means: recognising that no-one except Shreej Maharaj, is the doer; knowing that He is the doer of all and granter of bliss to everyone; not wishing for any other happiness or prowess, other than the bliss of Shreej Maharaj's *Murti*; and behaving in accordance with His wishes.

Q3 The thirty-two characteristics of a *sadhu* are mentioned. What are these?

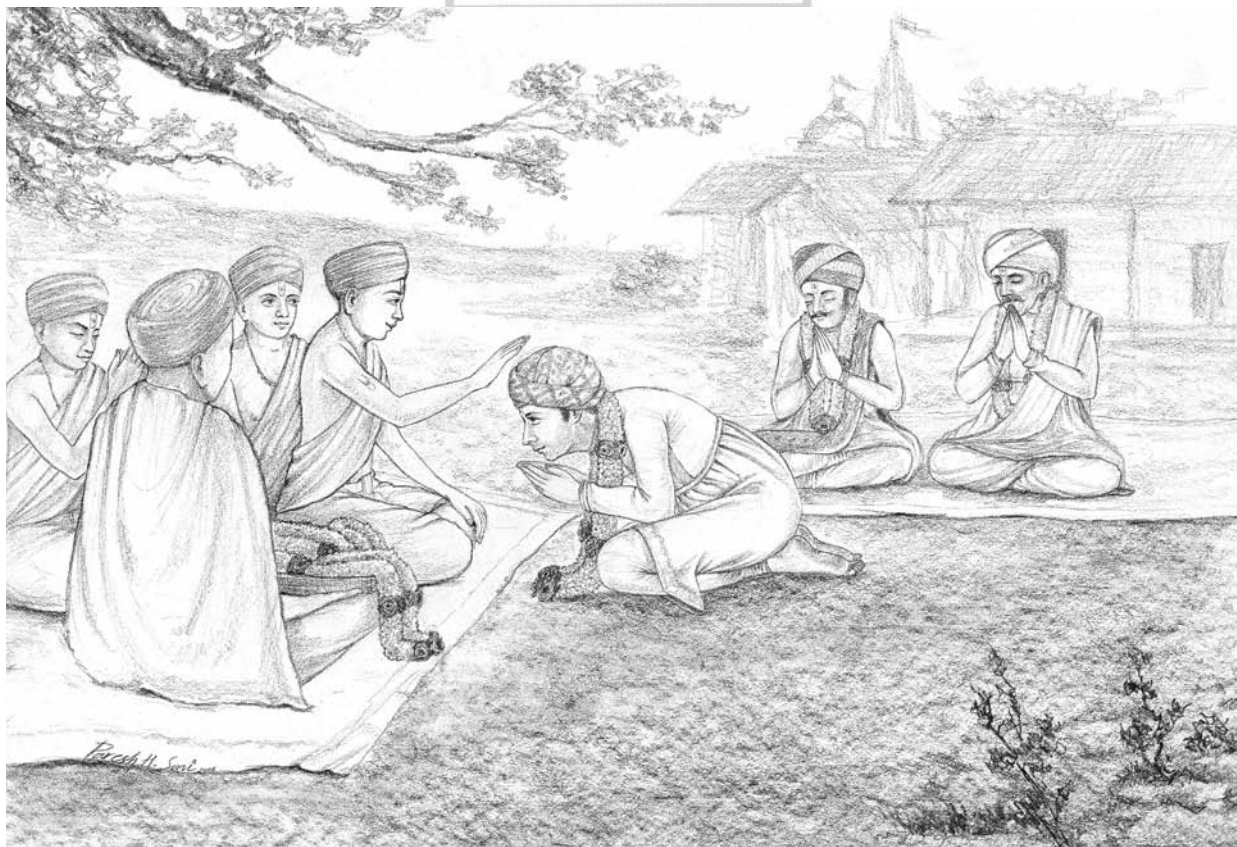
Ans [1] *Krupalu*: the inability to tolerate others being pained. [2] *Akrut-droh*: unwilling to betray any creature. [3] *Titikshu*: forgiving. [4] *Satya*: propitiating that truth is the essence of everything. [5] *Anavadya-aatma*: free from vices such as envy. [6] *Sam*: having equality towards one's own and

Shreej Maharaj explains that *sadhus* must never accumulate wealth, either personally or through another person



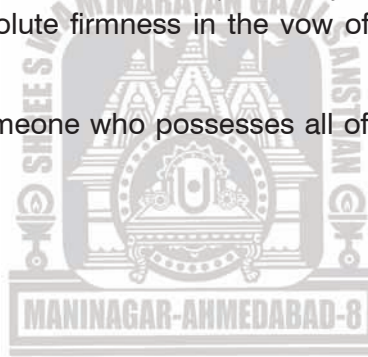
others. [7] *Sarva-upkarak*: obliging to all. [8] *Kamairahatadhee*: unperturbed by all sensations. [9] *Dant*: keeping the ears, skin, eyes, tongue and nose, i.e. the *gnan-indriyas*, and speech, arms, legs, anus and reproductive organs, i.e. the *karma-indriyas*, under the strict command of Shreejimaraj. [10] *Mrudu*: having a tender *chitt*. [11] *Shuchi*: remaining externally pure by bathing, etc., and not touching anything that is forbidden from touching; and contemplating about God's *Murti* whilst ensuring that the *antah-karan* is bereft of all thoughts that are forbidden by Shreejimaraj. [12] *Akinchan*: never accumulating wealth (gold, silver, copper coins and monies, etc.); not hoarding these personally or via someone else. [13] *Aneeh*: not doing anything that is forbidden by Shreejimaraj. [14] *Mit-bhuk*: eating only once each day, such that half of the stomach is filled with food, a quarter with water and the rest is left empty to allow the passage of air. [15] *Shant*: ensuring that the *antah-karans*, i.e. the mind, intellect, *chitt* and ego, behave in accordance with Shreejimaraj's commands. [16] *Sthir*: whether an ascetic or *gruhashth*, behaving in accordance with one's own stage of life (*ashram*). [17] *Mach-chharan*: knowing that the *sakshat* Lord Swaminarayan is the saviour, and worthy of attainment. [18] *Muni*: concentrating on the *Murti* of Shreejimaraj. [19] *Apramatt*: alert to behave in accordance with the religious decree with both the *sthoor* and *sookshma* bodies. [20] *Gabhir-aatma*: the ability to conceal opinions. [21] *Dhrutiman*: never abandoning the religious decree even when faced with adversity. [22] *Jit-shad-gun*: the ability to conquer hunger, thirst, sorrow, infatuation, old age and death. [23] *Amani*: having no desire to receive accolade. [24] *Manad*: having respect for others. [25] *Kalp*: the competency to confer spiritual knowledge to others, by which they may rid themselves from all sensuality and instead, tread the path to salvation. [26]

The darshan of a *sadhu* who possesses the 32 auspicious virtues that are stated in this Vachanamrut, is equivalent to the *darshan* of Shreejimaraj Himself



Maitra: never cheating anyone. [27] *Karunik*: travelling to places out of compassion for the souls who have become drowned in the ocean of worldly affairs, in order to rid them of their miseries. [28] *Kavi*: possessing the true knowledge about the forms of Jeev, Maya, Ishwar, Brahm, Akshar and Par-brahm, i.e. Shreejimaraj. [29] *Sattam*: being a superlative *sadhu*, i.e., having a conviction about the soul (*aatma-nishtha*) as described by Shreejimaraj, that is, uniting the soul with the lustre, i.e. Brahm; contemplating about His *Murti* within the soul; establishing a rapport with the soul and with God; recognising and renouncing all faults, such as arrogance about the body (*deh-abhiman*); renouncing all desires to benefit from observing religious decree; and selflessly worshipping Shreejimaraj. (This is a paramount characteristic of a *sadhu*). [30] *Bhaktatam*: being an immensely superlative disciple, i.e. a *sadhu*, and merging with His *Murti* to experience His bliss with the sentiments that: the Lord is the controller of all perishable entities (Kshar), i.e. up to Mul-maya, and imperishable entities (Akshar), i.e. up to Mul-akshar; He is the cause of all causes; He knows everything; He is the doer of everything; He is the giver of the bliss to all ; He is an entirely blissful *Murti*; He is extremely lustrous, and is good and affectionate, etc., in nature; and He is the master of infinite prowess (This is the immensely paramount characteristic of a *sadhu*). [31] *Ajat-shatru*: having no enemies. [32] *Sadhu-bhushan*: having the absolute firmness in the vow of celibacy (having the eight types of celibacy).

Shreejimaraj has said that someone who possesses all of these thirty-two characteristics is regarded as His *sant*.



Rahasyarth Pradeepika Tika 77

Gadhada First Section, Vachanamrut 78

In Samvat 1877, Ashadh Sud 3 (Thursday 13 July 1820), Swami Shree Sahajanandji Maharaj was presiding in the vestibule of the west-facing room, in front of the temple of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was adorned with a white scarf (*khes*) and a white blanket (*chadar*) was draped around Him. A white turban (*pagh*) was tied on His head and a garland of white flowers was adorned around His neck. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- Then, Shreejimaraj said, “Listen, all *sants*. I am going to ask a question.” The *sants* replied,
- (1) “Do ask, Maharaj!” So Shreejimaraj continued, (1) “If the eight aspects: place (*desh*), time (*kaal*), actions (*karma*), associations (*sang*), incantations (*mantra*), deities (*devta*), scriptures (*shastra*) and preaching (*updesh*), are good, a person’s intellect becomes pure. If these eight are evil, a person’s intellect becomes malignant. Do a person’s past deeds influence these eight aspects or not?” The *munis* then replied, “It does seem that past deeds have such an influence. Someone who has performed good deeds is born in a pious land, but if his actions have been evil, he is born in an evil land. Similarly, the natures of the other seven aspects, such as time, depend on the kind of deeds that a person has done. Therefore, the influence of one’s past deeds seems to dominate in all situations, but the eight aspects, such as the place and time, only dominate in certain situations.” Then Shreejimaraj said, “You say that the influence of one’s past deeds dominates over all the aspects, from the place and time up to the deities, i.e. God. Can you show me an example from the philosophical scripture upon which you have based this answer? The dominance of one’s deeds is depicted only in the Jain philosophy, but not anywhere else. In all other scriptures, the influence of associating with God and His disciples has been stated as being dominant. Since you advocate that deeds have a greater influence, are you only superficial disciples, and internally, are you atheists, or what? No-one apart from an atheist advocates the dominant influence of deeds. Such an atheist believes that the Vedas, Shastras, Purans and Itihas, such as the Mahabharat, are all fictitious. He only accepts his own scriptures in the Magadhi language to be authentic. It is out of foolishness that these scriptures advocate such a theory of deeds. If past deeds influence the eight aspects, such as the place, why have the virtuous deeds of some of the kings living in the Marwad region not resulted in all the extremely deep wells of that region to overflow with water? If the nature of a place is influenced by the deeds performed there, water should rise for virtuous people and fall for sinful people. However, this does not happen. In the Marwad, people may be sinners or virtuous, but they all have low water levels. That region never gives up its nature. Therefore, the place, time, etc., are not influenced by deeds. For this reason, someone who seeks salvation should not place emphasis on deeds, like an atheist does. He should abandon the eight aspects, such as the place and time that are evil and instead seek the eight that are favourable. Just as the outside world may be good or evil, one’s own body can also be considered as being a good or evil

place. When a soul exists within a good place, in the form of a body, the auspicious virtues, such as integrity, contentment, mercy and religious decree, prevail. When a soul occupies an evil place, in the form of such a body, then, evil traits, such as lust (*kaam*), anger (*krodh*), greed (*lobh*), infatuation (*moh*), arrogance (*mad*) and resentment (*matsar*), flourish. I shall now explain how good or evil associations occur. An association with someone whereby nothing is kept from one-another, is what is meant by an 'association'. Superficially, even enemies may embrace each other, but internally, they are a million miles apart. This type of superficial relationship is not regarded as an association. Only a relationship through one's mind, actions and words may be considered an association. Such an association with the mind, actions and words, should only be with God and His disciples, through which a soul attains salvation. However, one should never associate with a sinner [1]."

[1]

(2) Then, at midday, Shreej Maharaj called all the young student *sants* to Him and said, "All you students, ask Me questions." The senior Shivanand Swami asked, (2) "How can a person with an unfaltering determination about God be recognised?" Shreej Maharaj replied, "A person with an unfaltering determination recognises all of God's actions, whether they are good or bad, to be for the betterment of the souls. God may win or lose; He may flee; He may seem pleased or He may seem sombre. Seeing all these and other actions of God, someone with a determination about Him considers, 'all of God's actions are for the betterment of the souls', and he says similar things whenever he speaks. He should be regarded as a disciple with perfect determination [2]."

[2]

(3) Then, Nirmananand Swami asked, (3) "What is the means to eliminate thoughts of flaws in God and His *sants*?" Shreej Maharaj replied, "If one's determination in God is unfaltering as previously described, there is no way in which such thoughts of flaws in God can develop. If one considers the glory of the servants of such a great God, no demerit can develop towards a disciple of God either [3]."

[3]

(4) Then, Nirmananand Swami and the junior Pragnanand Swami jointly asked, (4) "How can one continually contemplate about the *Murti* of God whilst the body is in any of three states: awake (*jagrat*), in a dream (*swapna*) or in deep sleep (*sushupti*)?" Shreej Maharaj replied, "If the influence of virtuous deeds from previous lives is powerful enough, one can continually visualise the *Murti* of God in all three states. If someone fears, lusts after or loves anything other than God, by which he perpetually visualises these things in the three states, what doubt is that God can also be visualised? God can indeed be visualised [4]."

[4]

(5) Then, the junior Shivanand Swami asked, (5) "How can someone who has firm foundations in the *Satsang* be recognised? That is the first question. The second question is, (6) what is the means to eliminate the enemies such as pride (*maan*), lust, anger, greed, arrogance, resentment and envy (*irshya*)?" Shreej Maharaj replied, "Someone who has an extremely firm allegiance to the *Satsang* is unable to tolerate any slander towards the *Satsang*, in the same

way that one does not tolerate ill words said about his relatives even if he has bitter relations with them. When such an affinity, like one has with one's family, develops for the *Satsang*, then, the foundations that he has established in the *Satsang*, are firm [5].

[5]

“The answer to the second question is as follows: How can pride, resentment or envy towards a *sant* or disciple develop in someone who has such an allegiance to the *Satsang*? Therefore, all the enemies, such as pride, arrogance, resentment and envy are destroyed in someone who has an allegiance to the *Satsang* [6].

[6]

“A person who does not have such favour for disciples, and regards both disciples and averse individuals as being equivalent, eventually becomes averse himself, irrespective of how great he may currently be in the *Satsang* [7].”

[7]

- (7) Then, the junior Aatmanand Swami asked, (7) “God and His *sants* bluntly rebuke someone without any hesitation. They are confident that, ‘he will not recoil from the *Satsang* whether he receives respect or humiliation.’ How can one gain such confidence from God and His
- (8) *sants*? That is one question. The other is, (8) The particular *sant* that we associate with, has affection for us; how can we earn the same affection from all *sants*? Shreej Maharaj replied, “The answers to these questions are similar to the answer given to Shivanand Swami’s question. If someone has a firm allegiance to the *Satsang*, God or the *sants* never hesitate to rebuke him. There is no concern about such an individual falling from the *Satsang* if he is reprimanded; because God and the *sants* have great confidence that his association with the *Satsang* is unfaltering. Therefore, they have no hesitation about rebuking him. The answer to the second question is as follows: At first, a person may remain associated with a particular *sant*. However, due to differences he may have had with the *sant*, he may leave him and associate with another *sant*. Even then, he does not tolerate any ill words said about the first *sant*. All the other *sants* then come to recognise, ‘this is a grateful individual, and he does not renounce his gratitude towards the person from whom he had learnt something, therefore he is a very good *sadhu*.’ Recognising him in this way, all *sants* have affection for him. However, having left one *sant* to associate with another, if he criticises the first *sant* with whom he associated, all other *sants* recognise, ‘this is an ungrateful person. When we do not get along with him, he will also criticise us.’ No-one has any affection for such a person [8].”

[8]

- (9) Then, Daharanand Swami asked, (9) “God is beyond Akshar and beyond comprehension and description. He is inconceivable to all. Why does He become visible in a *pratyaksh* form to all?” Shreej Maharaj replied, “God, who is beyond Akshar, beyond comprehension and description, and inconceivable, has mercifully decreed, ‘all knowledgeable and ignorant humans living in the mortal world, may see Me.’ Anything that God intends comes to fruition [He is *satya-sankalp*]. Such a God assumes a form that enables everyone in the mortal world to see Him [9].”

[9]

- (10) Tyaganand Swami then asked, (10) “How can God be pleased?” Shreej Maharaj replied, “Anyone who wishes to please God should not yearn for physical pleasures. He must not even be greedy for the Lord’s *darshan*. One should do whatever God tells him to. This is the means by which God becomes pleased [10].” [10]
- (11) Then, Lakshmananand Swami asked, (11) “What kind of an understanding results in becoming amazed with the association with God and His *sants*? How can one remain ecstatic throughout the entire day?” Shreej Maharaj said, “A disciple should understand, ‘this God and these *sants* reside in Vaikunth, Golok and Brahm-pur; these abodes exist wherever *sants* and God reside. I have the great fortune of residing with them.’ Someone who has such an understanding experiences the same amazement throughout the entire day, and all day he remains floating in the ocean of bliss [11].” [11]
- (12) Then, Paramatmanand Swami asked, (12) “How can one acquire the thirty-two virtues of a *sant*?” Shreej Maharaj replied, “If a person has high regard for a *sant*, who possesses the thirty-two virtues, just as he has for his guru and deity, and associates his mind, actions and words with that *sant*, that person too attains these thirty-two virtues. This has been stated in all the scriptures: by serving a *sant*, one can become like the *sant* [12].” [12]
- (13) Then, Shantanand Swami asked, (13) “One disciple of God keeps a constant inclination (*vrutti*) towards the *Murti* of God. Another disciple worships and reminisces about God; listens to and conducts recitals of scriptures; and sings devotional songs. Of these two disciples of God, who is superior?” Shreej Maharaj replied, “Someone who is able to attain a *nirvikalp* trance (*samadhi*), and can become oblivious about his own body, is superior, even if he does not recite scriptures or sing devotional songs. In comparison to a person who does consider his physical body; and wilfully abandons his devotion to eat, drink and tend to other bodily needs; and does not recite or listen to scripture recitals or devotional song, someone who recites scriptures and sings devotional songs is considered to be superior [13].” [13]
- (14) Adharanand Swami asked, (14) “How should one behave in order to please God and His *sants*?” Then Shreej Maharaj said, “There is no doubt at all that God and His *sants* become pleased with anyone who remains absolutely firm in his observance of the five *vartmans* and does not allow any flaws to arise in these [14].” [14]
- (15) Then, Vedantanand Swami asked a question. (15) “If someone has previously performed a misdemeanour, what should he do in order to please God and His *sants*?” Shreej Maharaj replied, “God and His *sants* become displeased to see a malicious nature in a person. If enmity is developed towards that malicious nature, and this enmity is such that it is evident to the entire world and a *sant* also knows of it, then, since the *sant* is an enemy of this kind of disposition, he shows favour and mercifully shows the way to conquer these traits. Therefore, one should make efforts to develop an extremely firm enmity in order to completely uproot the disposition which led to his defamation. If one behaves in this manner,

God and His *sants* shower complete mercy. When the Lord and His associates shower mercy upon such a person, he experiences immense bliss within his heart; his strength for proceeding along the path to salvation increases; and the strength of his enemies such as lust, anger and greed decreases. In this manner, God only helps a person who develops true enmity towards those enemies that exist within his heart, which otherwise cause immense pain. For this reason, there is a definite need to have animosity for the enemies such as lust. Continuous benefit is derived from maintaining such enmity for these internal enemies [15].” [15]

- (16) Then, Bhagawadanand Swami asked, (16) “Oh Maharaj! What kind of understanding is required so that the fear of God when He is far away, is the same as when He is sitting nearby?” Shreej Maharaj replied, “If one completely understands the greatness of God, he has the same respect for God when He is far away, as he does when He is near. This greatness refers to understanding: ‘Infinitely many cosmoses are produced due to the will of Lord Purushottam, who is beyond Akshar; He sustains each of these cosmoses with His power; despite having a *vyatirek* form, He pervades through all in an *anvay* form; even though He has an *anvay* form, He exists in a *vyatirek* form; in the same manner that He is a *pratyaksh* form, He is omnisciently present within each atom; without the will of God, even a blade of grass does not have the power to flutter; the creation, sustenance and devastation of the infinitely many cosmoses, and the pleasures and pains experienced by the souls therein, are all in the hands of Purushottam; only things that are willed by God happen; when such a God manifests on the Earth for the betterment of souls and presides on a horse, it appears as though the horse is carrying Him, but actually it is the Lord who sustains the horse; similarly,

Shreej Maharaj is the one who creates and sustains everything. When He mercifully appears on the Earth and presides on a horse, worldly souls believe that the horse is supporting Him, but in reality, it is Shreej Maharaj who is sustaining all the creations of the entire universe



when the Lord is presiding on the ground, it appears that the Earth is supporting Him, but in reality God sustains the entire globe along with all the movable and immovable creations; during the night, light from the moon, lamp or torch is needed to have the *darshan* of God, and during the day, the light from the Sun is needed, but in fact this God is the source of light to the Sun, Moon and fire; such is the magnificence of His ability; yet still, He has become like a human for the betterment of souls and to bestow His *darshan* to me.' If a person understands the greatness of the Lord in this manner, he is able to maintain the same respect for God when He is far, as he does when He is nearby [16]."

[16]

- (17) Then, Bhagawadanand Swami asked another question. (17) "Nothing happens without the will of God; everything occurs only by His will. In that case, why does He not eliminate His pain and that of His disciples that result from an adverse place or time? Why does He instead wish for the pain to end?" Shreej Maharaj replied, "This is God's nature when He assumes a human form. All His activities are just like those of a human, but He does not reveal His divine abilities. All the scriptures have narrated the episodes of God in this manner. Therefore, if God behaves differently from this, you may doubt Him; but whilst He behaves similarly to previous incarnations, He should not be doubted [17]."

[17]

- (18) Nirmalanand Swami then asked, (18) "What understanding is required in order to greatly appreciate the glory of God's *sants*?" Shreej Maharaj said, "One should reflect on the greatness of God's many incarnations such as Machh, Kachh, Varah, Vaman, Parashuram, Ram and Krishna that, 'this is the very same God who has granted salvation to infinitely many souls through the incarnations such as Ram and Krishna; it is indeed my great fortune to have attained the association of a *sant* of such a God.' If one has such an understanding, he gains a greater appreciation of the immense greatness of God's *sants* with each day [18]."

[18]

- (19) Then, Narayanand Swami asked a question. (19) "In which manner does the soul exist in an *anvay* form, and in a *vyatirek* form, within the three types of body – *sthool*, *sookshma* and *karan*?" Shreej Maharaj replied, "The body experiences pleasure and pain, but when the soul regards this pleasure and pain as its own, that soul exists in an *anvay* form. When the soul considers itself to be distinct from the pleasure and pain of the three bodies, it is said to exist in a *vyatirek* form [19]."

[19]

- (20) Then, Shunyatitanand Swami asked, (20) "When a person first associates with the *Satsang*, he has immense affection for *sants* and disciples. Why does it then diminish?" Shreej Maharaj replied, "At first, he has sentiments of divinity for the *sant*. Then, seeing a lapse in the *sant*'s behaviour, he considers this to be a major flaw through his malignant intellect. As a result, an inappropriate impression about the *sant* arises in him, and his regard for the *sant* declines. If he then eliminates the inappropriate impressions by his own understanding, he becomes as pure as he previously was. However, if he does not eradicate such improper thoughts, he eventually becomes averse [20]."

[20]

- (21) Then, Prasadand Swami questioned, (21) “What is the means for a soul to attain salvation?” Shreej Maharaj replied, “The only way for a soul to attain salvation is to obey the commands of a *sant* without having any doubts [21].” [21]
- (22) Then, Trigunatitanand Swami asked a question. (22) “What should be done when one is faced with unfavourable places, times, actions and associations?” Shreej Maharaj replied, “The only way of surviving an adverse place, etc., is to escape from them by any possible means [22].” [22]
- (23) The junior Nirvikaranand Swami then asked, (23) “Despite having a determination about God, why do inappropriate passions not recede?” Shreej Maharaj replied, “Inappropriate passions remain if one has not realised a true understanding of God’s greatness [23].” [23]
- (24) Then, the senior Yoganand Swami questioned, (24) “Why does someone who has a perfect determination for God, not have any affection for Him or for His discourses?” Shreej Maharaj replied, “He does not understand how great God actually is. If he does understand God’s true greatness, even if he were to try, there is no way that he could have affection for anything other than God; only then does he develop an unfaltering affection for God, His *sants*, discourses about Him, and devotional songs [24].” [24]
- (25) Pratoshanand Swami then asked, (25) “How can one develop an unfaltering devotion for God?” Shreej Maharaj replied, “If one has a thorough understanding about the greatness of the *pratyaksh* Lord Shree Krishna Purushottam, who is the cause of the four forms of Vishnu (Chatur-vyuh), i.e. Aniruddh, Pradyumna, Sankarshan and Vasudev; the cause of the twenty-four forms such as Keshav; and the cause of the incarnations such as Varah, the nine-fold devotion, such as listening to the discourses about God, remains unfaltering [25].” [25]
- Having answered all the *munis*’ questions in this manner, Shreej Maharaj asked them all a question. (26) “Lust, anger and greed are the three gates to hell. Each of you, tell Me which of these you have completely conquered.” All of them spoke about the particular aspect that they had firmness in. Shreej Maharaj became immensely pleased to hear the *munis*’ words [26]. [26]

He became particularly pleased with Aatmanand Swami, Yoganand Swami, Bhagawadanand Swami and Shivanand Swami, and granted these four *munis* His lotus feet over their chests and said, “Just as Mahanubhavanand Swami, etc., are prominent, these four are also in this category; therefore, you must never allow anyone to insult them.” Shreej Maharaj gave this directive to the senior *sadhhus* such as Muktanand Swami and then conveyed Jay [27] Sachidanand to all, before returning to His quarters to dine [27].

Rahasyarth Pradeepika Tika

There are twenty-six questions in this Vachanamrut. In the first, Shreejimaraj has stated that one should not place emphasis on the strength of one's deeds and should seek favourable places, etc. [1]. In the second question, someone who regards His worldly episodes to be for the betterment of the souls has a perfect determination [2]. In the third, Shreejimaraj has stated that someone who has such a determination never perceives demerit in Him or His *Muktas* [3]. In the fourth, if the influence of virtuous deeds from a person's previous lives is powerful enough, or if he has constant fear, lust or love for God, he can visualise His *Murti* in all three states [4]. In the fifth question, someone who has an allegiance to the *Satsang* has unfaltering foundations [5]. In the sixth question, Shreejimaraj has stated that the internal enemies, such as lust, are eradicated from anyone who has an allegiance to the *Satsang* [6]. Anyone who perceives a disciple and an evil individual as being the same, is himself averse [7]. In the seventh and eighth questions, the Lord and His *sants* have trust and affection for anyone who has allegiance for the *Satsang* [8]. In the ninth, the Lord, who is inconceivable to the *indriyas* and *antah-karans*, and beyond Akshardham, has mercifully granted His *darshan* [9]. In the tenth question, Shreejimaraj has stated the means by which God becomes pleased [10]. In the eleventh, if a person recognises the Lord and His *Muktas* to be as divine as they are in Akshardham; and that Akshardham is wherever He and His *Muktas* reside, he experiences joy and amazement throughout the entire day [11]. In the twelfth question, Shreejimaraj has stated that a person who has as much of a high regard for His *Muktas* as he has for his guru and deity, and associates with them with his mind, actions and words, attains the virtues of a *sant* [12]. In the thirteenth question, if someone has not attained the *nirvikalp* trance (*samadhi*) state, he should recite scriptures and sing devotional songs [13]. In the fourteenth, the Lord and His *Muktas* become pleased with anyone who strictly observes the five *vartmans* [14]. In the fifteenth, Shreejimaraj has stated the means by which the strength of the enemies such as lust are lessened, and the strength for taking the path to salvation increases [15]. In the sixteenth, anyone who understands the Lord's glory, i.e. that He is superior to Akshardham; the creator and controller of all; He sustains all such as Mul-akshar through His power; and He exists in each and every atom, is able to have respect for the Lord [16]. In the seventeenth question, Shreejimaraj has stated that one should never have any doubts about His worldly episodes [17]. In the eighteenth, if one recognises that the very God who has granted salvation to infinitely many souls by providing His prowess to the incarnations such as Ram, Krishna; and that this *sant* is of such a God, he is able to recognise the immense glory of the *sants* [18]. In the nineteenth, Shreejimaraj has described the *anvay* and *vyatirek* nature of the soul. [19] In the twentieth question, the reason for inappropriate passions arising and becoming averse [from the *Satsang*] has been stated [20]. In the twenty-first question, the means of attaining salvation has been described [21]. In the twenty-second, one should escape from violent

places; from places where one has to associate with those who believe God to be *nirakar*; and from those who are *Karma-vadi*, *Shakti-panthi* and *Kunda-panthi* [22]. In the twenty-third, Shreej Maharaj has stated that inappropriate passions remain in someone who does not completely appreciate His greatness [23]. In the twenty-fourth, if one does have a complete understanding of the Lord's greatness, he develops an unfaltering affection for Him, His *sants*, devotional songs, and discourses about Him [24]. In the twenty-fifth question, the nine-fold devotion towards the Lord remains unfaltering if one has understood the Lord to be the cause of all incarnations [25]. In the twenty-sixth, lust, anger and greed are the gates to hell [26]. The four *Sadgurus*, such as Aatmanand Swami, are prominent [27]. These are the twenty-seven topics.

Q1

In Q.4, it is stated that someone who has fear, lust or love for a material object, visualises that object continuously, and therefore there is no doubt that God can also be visualised. However, in S.3 Q.3 T.3, it is said, 'since material objects can be forgotten; how can God be remembered?' How should this be understood?

Ans

Shreej Maharaj is unattainable to even great entities such as Akshar. Even the very great practitioners of Yoga, who continuously meditate for millions of ages, cannot visualise Him. Such is His immensely unattainable nature. Such a Shree Hari has mercifully come on the Earth today to bestow His immense bliss by freeing souls from the bondages of Maya and taking them to His lustrous and divine Akshardham. He has compassionately said to His disciples, 'A person who has fear, lust and affection for material objects, is able to constantly visualise them in all three states of the body. In the same manner, if you fear the cycle of life and death, and wish to attain My bliss; and secondly, forget everything else and affectionately visualise My *Murti*, I will constantly appear to you.' This is the boon He has granted. Therefore, one must forget everything else and maintain a constant inclination on the *Murti* of Shreej Maharaj.

Q2

In Q.11, it is stated that this God and these *sants* reside in the abodes, Vaikunth, Golok and Brahm-pur. In GFS.37 T.5, L.13 Q.2, L.14 T.2, L.18 T.3, P.1 T.1, P.7 T.1&2, Am.6 Q.1 and Q.2 T.3, GLS.37 and GLS.38 Q.1, it is said that Shreej Maharaj and the *Muktas* reside in Akshardham. How should this be understood?

Ans

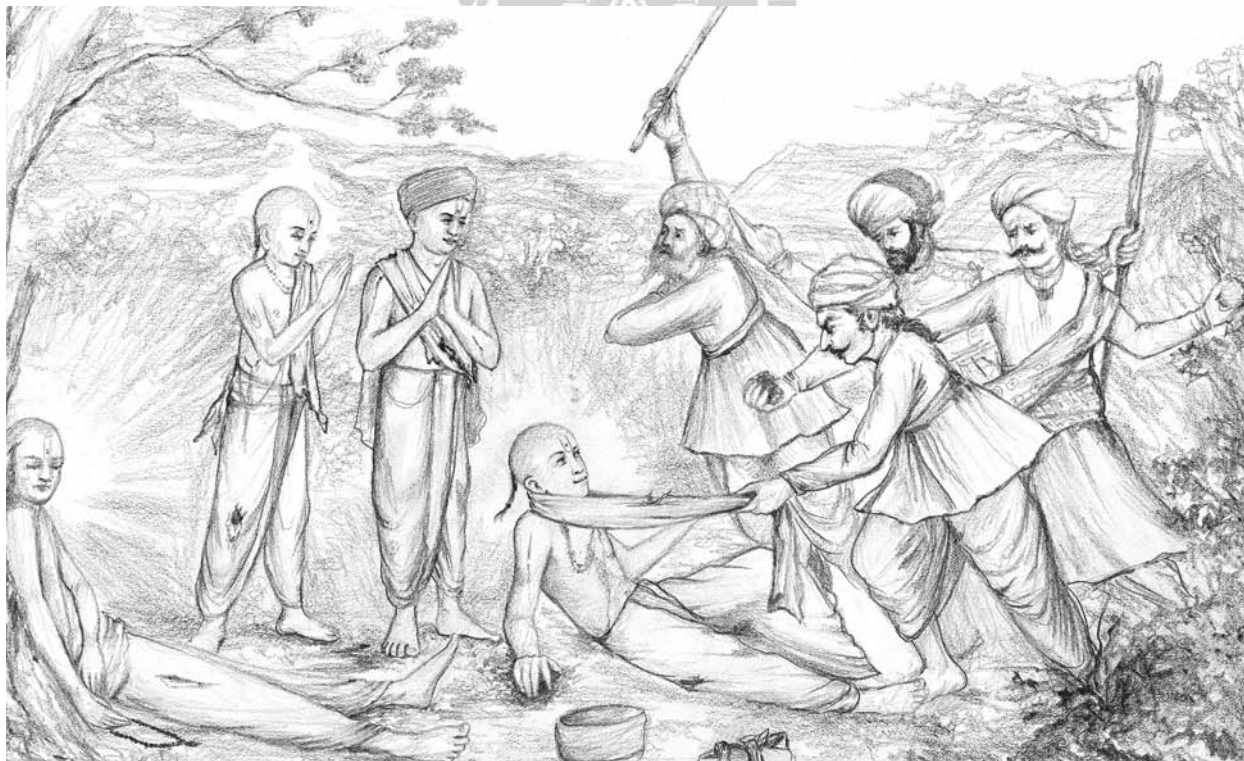
In this context, Shreej Maharaj has referred to Himself and His *Muktas* as the residents of Brahm-pur, i.e. Akshardham. Those who had come from Vaikunth and Golok in order to attain absolute salvation (*aatyantik-moksh*) have been mentioned as the residents of these particular abodes. Shreej Maharaj has not said that He and His *Muktas* are the residents of Vaikunth and Golok. Therefore, a disciple should understand that Shreej Maharaj is so great that even the residents of Vaikunth and Golok have come to attain absolute salvation, and that these are the *sants* of such a great God. It should be understood that if a disciple recognises the glory of the Lord and His *sants* in this way, he experiences immense bliss throughout the entire day.

Q3

Ans How should an ascetic and a *gruhashth* behave in order to perfectly abide by the five *vartmans* as stated in Q.14?

[1] The characteristics of the ascetic's vow of being free of lust (*nish-kaam*), has been narrated

in the Rahasyarth of GFS.73 Q&A.1. [2] The characteristics of an ascetic's vow of being devoid of greed (*nirlobh*) are as follows: *Sadhus*, *brahmcharis* and *parshads* who only keep the clothes as stipulated in the Dharmamrut, and do not themselves hoard or hoard money via someone else, are of the lowest *nirlobh* category. An ascetic, who does not even think about having more than eleven items of clothing, or of hoarding wealth, is of the moderate *nirlobh* category. An ascetic, who does not think about having more than eleven items of clothing or of hoarding wealth, and furthermore, never becomes frustrated even if he does not get the things he needs at times of illness, is of the best category of *nirlobh*. [3] The characteristics of an ascetic's vow of indifference to taste (*nihswad*) are as follows. An ascetic who takes whatever food he receives by the will of Shreej Maharaj and mixes it with water before eating it whilst remembering Shreej Maharaj, but does not ask for things from others, is of the lowest *nihswad* category. An ascetic, who eats whatever he easily acquires without any fondness for it, is of the moderate *nihswad* category. An ascetic of the best category of *nihswad*, relinquishes fine articles and does not even recollect them. [4] The characteristics of the vow of being bereft of pride (*nirmaan*) are as follows. An ascetic of the lowest *nirmaan* category is tolerant of others who insult or even injure him; no anger arises in him and he does not even wish to harm him. An ascetic, who has equal regard for insult and honour, is of the moderate *nirmaan* category. An



Sants adhere to a vow of being bereft of pride. They suffer the insults and torture from irreligious people, yet still, they tolerate all that suffering and no anger arises in them. True *sants* regard insult and honour to be equal

ascetic, who does not even know about respect and dishonour, just as a baby is unaware if this, is of the best *nirmaan* category. [5] The characteristics of the vow of avoiding affinity (*nihsneh*) are as follows. An ascetic of the lowest *nihsneh* category believes his soul to be distinct from the three types of the body and himself to be Brahm, i.e. the lustre of Shreejimaraj. He maintains a perpetual remembrance of Shreejimaraj. If any other desires arise within him, he eradicates them but does not allow them to be fulfilled. An ascetic, who becomes extremely upset if such desires arise within him, in the same manner that he would if someone threw dust into a lavish meal, is of the moderate *nihsneh* category. If no thoughts other than those about the *Murti* arise in an ascetic, he is of the highest *nihsneh* category. These are the characteristics of the best, moderate and lowest categories of the *vartmans* of *sants*, *brahmcharis* and *parshads*. Shreejimaraj and the *sants* become pleased with those who observe even the lowest category of these, so what doubt is there about those who observe the moderate and best categories? Therefore, they should be firmly observed. I shall now narrate the characteristics of the five *vartmans* for *gruhasths*. [1] *Gruhasths* must never consume the three types of liquors, eleven types of alcoholic drinks, unfiltered milk, hemp, opium, tobacco, marijuana, *majam*, tea, drug concoctions used for medicinal purposes, medicine that is administered by an unknown physician or any medicine that contains alcoholic constituents. All these are considered to be akin to alcohol. In addition, GFS.55 T.2 describes *indriyas* as prostitutes and sensations as intoxicants. Therefore, jesters, actors, circuses, dramas, dances, public fairs, gambling, dice, playing cards, etc., are all equivalent to alcohol. For this reason, only if one abandons all of these, can alcohol said to be abandoned. [2] Only if one does not consume meat itself; grain that has not been cleaned; unfiltered water, ghee or oil; garlic, onion, asafoetida, the fruit of the *oombra* tree, mixtures made of decomposed pulses; inappropriate medicinal dry powders; and articles that have had contact with meat, can it be said that meat has been abandoned. [3] Refraining from committing theft is defined as: Not taking something that has an owner or an item that may have been found on the road or in a forest; not obtaining articles forcibly by paining others; not misappropriating entrusted deposits; and offering one tenth or a twentieth of one's income to God. [4] I shall now define the vow of celibacy (*averi*), i.e. *brahmcharya*. One must never associate with a woman other than his wife, and not even think about having such relations. One must never talk to them in solitude, walk with them alone, or look at them with immoral intentions. This is the manner by which one should refrain from associating with other woman. In addition, a disciple must associate with his own wife without becoming infatuated with her, and in accordance to the customs during her period of menstruation. One must refrain from even his own wife on: *Ekadashi* and the previous and subsequent days; on the manifestation days of God and the previous and following days; the day of *Amas*; during the Shravan month; at times of anniversaries of ancestors' deaths (*shraddh*); when at a pilgrimage site; when observing vows; and during ceremonious periods, etc. In addition, one must never touch a widow who is not closely related to him. This is the vow of celibacy for a *gruhasth*. [5] A disciple should not eat food that has been given to them by

inappropriate people, nor should one give food to people if it is inappropriate for them to take it. These are the five *vartmans* for a *gruhashth*. The *vartmans* for *gruhashths*, such as discarding alcohol and meat, also apply to ascetics because they belonged to the *gruhashth* category before they became ascetics. Their five *vartmans*, such as being devoid of greed, are in addition to these. The vows narrated here should be observed by all. Married women and widows should also observe the religious duties and should refrain from associating with other men, etc. in accordance with their stage of life (*ashram*).

Q4

In Q.16, it is stated that God exists in a *vyatirek* form despite being *anvay*, and that He exists in an *anvay* form despite being *vyatirek*, and that He exists within each and every atom through His omniscient power in the same *pratyaksh* form. This means that Shreejimaraj is present within everyone in a *murtiman* form. However, in the Rahasyarth of GFS.13, Q&A.3, it is said that He is omnisciently present through His lustre. This seems contradictory, so how should it be understood?

Ans

Shreejimaraj omnisciently resides within all through His lustre. However, those who have attained a state of accomplishment (*siddh-dasha*) see His *Murti* within every single atom. Therefore, for them, the Lord exists in a *vyatirek* form. It is stated that if an *Ekantik* disciple has such an understanding, he is able to maintain respect for Him. This is extensively explained in the Rahasyarth of GFS.45 Q&A.2.

Q5

In Q.18, Shreejimaraj has stated that if a person understands that this God i.e. Shreejimaraj, has ensured the salvation of innumerable souls through incarnations such as Ram and Krishna and that these are the *sants* of such a God, he is able to appreciate their immense greatness. What greatness is understood about the *sants* through such an understanding?

Ans

Just as a queen is superior to the king's officials, the *Muktas* are superior to the incarnations, as is described in GMS.22 Q.3 T.5. These *Muktas* are analogous to the queen, and are said to be equal to Shreejimaraj. Everyone, from Machh, Kachh etc., up to Mul-akshar, should be known as the incarnations.

Rahasyarth Pradeepika Tika 78

**End of the Gadhada First Section of the Vachanamrut with the Rahasyarth Pradeepika
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